SUPREME INITIATION

SHOKO ASAHARA

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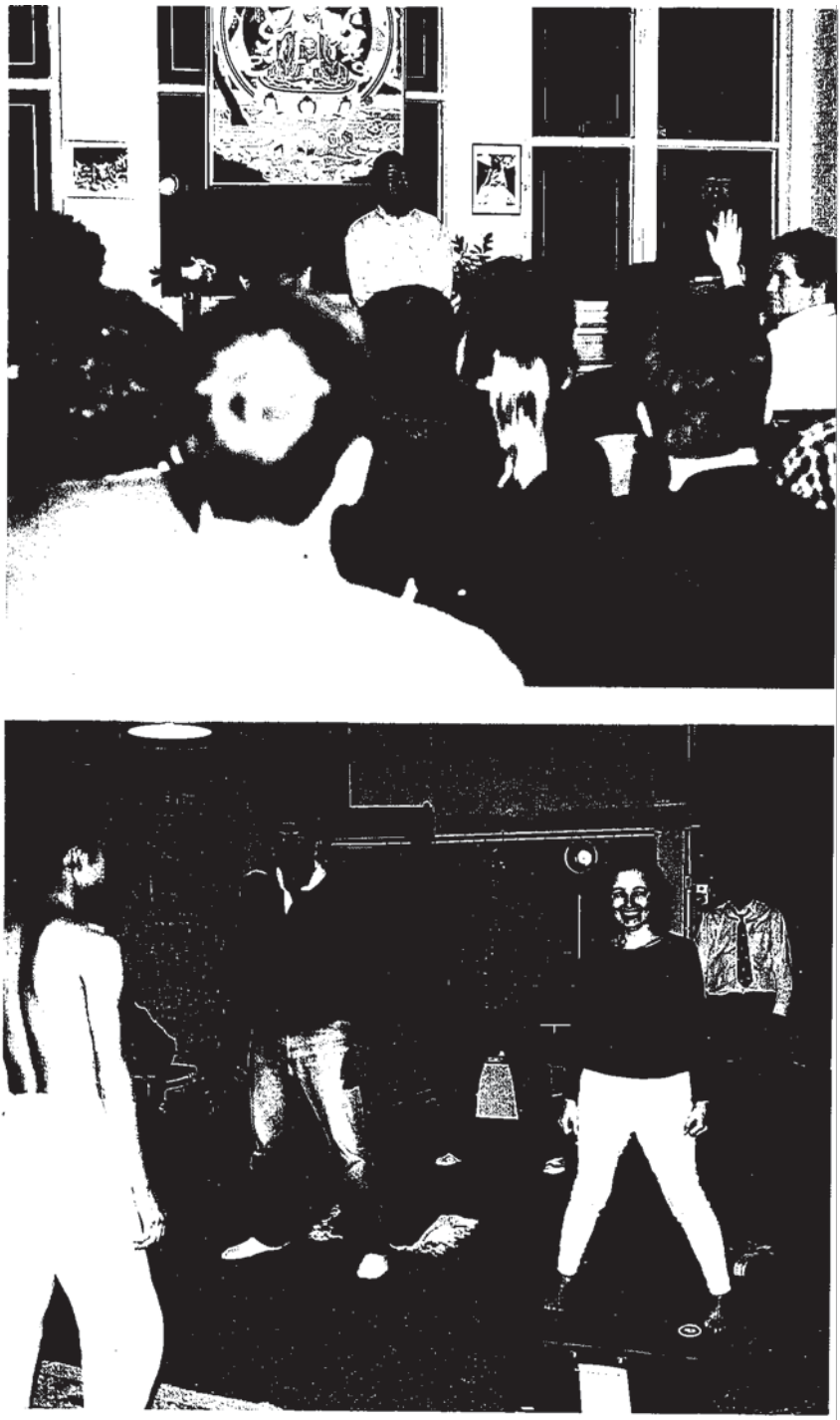
The miracle of levitation.



AUM Intensive Seminar in Jan. 1988.

Shoko Asahara

SUPREME INITIATION

An Empirical Spiritual Science for the Supreme Truth

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Fumihiro Joyu, Editor in April 1988

Preface

Last February I visited the town of Dharamsala in India, which is now well known as the capital of the Tibetan refuge-government. I guess many of you know the town, because there has been a Tibetan boom in Japan recently.

At that time I had the good fortune to meet with His Holiness the Dalai Lama who was well known as the chief political and religious leader of Tibet. He is beloved by the people who considered him as the incarnation of the Goddess of Mercy.

During the interview His Holiness said, "Dear friend, look at the Buddhism of Japan today. It has degenerated into ceremonialism and has lost the essential truth of the teachings. As this situation continues, Buddhism will vanish from Japan. Something needs to be done, and you should spread real Buddhism there. You can do that well. If you do so, I shall be very pleased and it will help me with my mission." He added, "You can do that well, because you have a Bodhi-chitta...." A Bodhi-chitta means the mind of a Buddha. Since I have been determined to work for salvation as a Mahayana Buddha, it was my great joy that such a great person as His Holiness said to me, "You have a Bodhi-chitta."

His Holiness certainly has a full understanding of the present state of Japanese Buddhism. "Japanese Buddhism had degenerated into ceremonialism." This words accurately describe today's Japanese Buddhism.

What do you imagine if you hear the word of Buddhism? What is familiar to you in every-day life may be the recitation of scriptures, funeral ceremonies, tombs and so on. Of course, you must know Buddhism is the teachings of Shakyamuni Buddha, but very few peopele in Japan, to my regret, understand the true meaning of his teachings.

In fact, Shakyamuni Buddha handed down meditative techniques and the path of enlightenment and emancipation to posterity. They lead our souls to absolute happiness and freedom. I don't know why, but only words of the Buddha were conveyed to this country while its essence has been lost.

There is a good reason for such present state of Japanese Buddhism. That is, there had never been any one who were enlightened and emancipated. How can an imperfect man, namely one who is not enlightened or emancipated, teach others the content of enlightenment and emancipation?

However, His Holiness told me that I could spread a true religion in Japan. He is on such a high level as he is called the incarnation of the Goddess of Mercy. This might be why he could perceive the level of my spiritual practices and could know that I was emancipated and enlightened.

As those who read my other books know, I made a serious practice in the Himalayas last year, and attained enlightenment and emancipation. At that time, I could have a profound understanding of the teachings of Shakyamuni Buddha. So, I believe, as His Holiness said, that it is my mission to spread the truth in Japan.

As part of my mission, I have compiled my lectures in the AUM seminars. I believe that when you read this, the path to the truth will certainly become clear for you. This book also has the stories of experiences of those who were once only beginners of spiritual practices. They are now making steady progress and are

moving towards high stage. If you also read their stories, it will be very helpful to you in your practice.

In addition, you can have a better understanding of my practice through reading the following works of mine.

Beyond Life and Death
——The process from the awakening of Kundalini towards emancipation.

The Secret Curriculum of Psychic Power - Health Edition
——Secret techniques of Kriya Yoga, for beginners, intermediate students, and sick persons.

The Secret Method for Psychic Power Development
——The method to develop psychic power for worldly success.

Shoko Asahara at the beginning of Summer '87

CHAPTER ONE

THE TRUTH
EMANCIPATION FROM SUFFERINGS

This chapter is compiled from the lectures of Master Shoko Asahara in the AUM intensive seminar in May 1987 and his special writings for this book. For the definitions of technical terms, please see glossary at the end of each speech.

The First Speech

The Purpose and Process of Practice, and Perfection

Process towards Sufferings

Today, I'd like to talk about three points: the purpose of practice, the process of practice, and perfection. Frankly speaking, those who think that this world is pleasurable are not suited for our practice. For they have not yet come to a deadlock in their lives, which becomes a motive of spiritual practice. Only after they come to feel sufferings, they are ready to start the practice.

To understand this point, you need to understand the process through which our True Selves miss their true state. One's True Self, though it is hard to describe, means what constitutes the root of oneself. If it is added with a will and images, it becomes what we call a soul. This might be easier for you to understand.

One's True Self is influenced by three Gunas[1], namely Sattva (virtue), Tamas (vice), and Rajas (action). Because of the influence of the three Gunas, one's True Self misunderstands his true state. One who is on the process of misunderstanding his true state is not ready to start practice. He thinks this world is pleasurable. He also thinks this world is absolute. Is that understood?

However, when he reaches the end of this process, that is, when he reaches the point where one cannot sat-

isfy himself with experiences of pleasure, he starts to feel sufferings. He comes to clearly feel sufferings and emptiness of being born in this world. Thus after a lot of experiences, his True Self realizes this.

Experience: the First Step of Practice

For example, here is an orange. Suppose that a man eats it for the first time and thinks, "Oh! how delicious an orange is!" Although he may think it delicious at first, what if he eats five, ten or twenty oranges a day? What if he does so every day? He will surely get tired of them, won't he?

By the same token he gets tired of any kind of experience sooner or later. This is true of love, status, honor, money, etc. The more he experiences this world, the earlier he tires of it. This is because he can not satisfy his subconscious any more. As a result he thinks that this world is full of sufferings and is nothing but a hallucination. At this point he wishes to leave this world, the world of sufferings.

Next he thinks about how to get out of this painful world and wishes the emancipation of his soul through spiritual practice. This is how one starts walking the path of the practice.

Get Rid of Illusions

Now, when we wish the emancipation of our souls, the next problem is to find the method. To emancipate our souls, we need to feel that the soul is different from the body, and we need to understand that the soul is different from the world of dreams and the Astral World[2]; at last you need to recognize that the soul is different from the mind.

There are two ways to recognize this: "logical recognition" and "experiential recognition." We need to recognize it in both ways.

The recognition through experiences is "emancipation."

The recognition through logic is "enlightenment." How can we attain emancipation and enlightenment. Let us think about this from now.

Suppose there are a foolish man and a wise man. Suppose the foolish man buys an orange, and eats and tastes it. The next day he buys two, and then three, and then four, and he eats them until he gets fed up with them. Oranges become no longer tasty. Next he tries an apple. He eats it until he gets tired of it. Next comes a banana. He does the same with a banana. I am afraid that one who repeats this without learning anything takes a long time to attain enlightenment and emancipation.

Then how does a wise man do it? When he gets tired of an orange, he thinks, "Why did I get tired of an orange?" and "I am now feeling that I want to eat an apple, but I might get tired of it, too." So he decides, "I will objectively observe how the mind changes when I eat an apple." After that he comes to understand changes in his mind as he eats apples, increasing the number every time.

As a result, through eating only apples and oranges, he gains enough experiences to get tired of fruits. So he does not go to a banana. He does not need to.

The same is true of a car as an orange and apple. I don't know very much about cars, but let's think about Rolls Royce, Mersedez Benz, and Toyota Celica for example. First you drive Toyota Celica. If you get sick of it, you go to Mersedez Benz, and then Rolls Royce. This is the same process of going to an orange, and then to a apple, and then to a banana. The same is true of love. The process of loving Miss A, and then Miss B, and then Miss C is exactly the same. Did you get it?

Enlightenment: the Paradise

If we understand the workings of our minds with oranges, we will not be deluded by a car or the opposite sex. Enlightenment comes naturally at this point.

You might be surprised that I mentioned the word "enlightenment" suddenly. You might not think that an orange and a car match with the term of enlightenment well. However, enlightenment is the state that you can objectively observe and understand the workings of your mind, or the way your True Self falls into the dark. O.K.? This is how enlightenment is.

To attain enlightenment you need to practice Jnana Yoga[3] which is also called yoga of analysis or yoga of philosophy.

If you become enlightened, you will be able to understand what to do now and what this life means. As a result, you will lose your interest in money. Of course you will need some amount of money to live on, but it will no longer affect your life so much. Even if someone wears a $2,000 suit and you wear just a $30 training uniform, you won't care. Even if someone has a high-quality car like a Rolls Royce and you drive Toyota Celica, it will not be a problem any longer. Even if someone is walking with a beautiful girl and you are walking with not so beautiful a girl, it won't be a problem.

This is because you will realize more important things: How to live a fulfilling life every day, and how to live in search of absolute freedom, absolute happiness and absolute joy which your True Self really wants. You come to focus your attention on these points little by little, and start the practice for emancipation.

The Enlightened Are Sure to Attain Emancipation

Now I would like to touch upon emancipation in relation to enlightenment. I said that one would practice for emancipation after attaining enlightenment. It means that the real practice for emancipation can start only after enlightenment, because he can absorb himself in the practice. An enlightened person never fails in emancipation. He ignores everything but the practice and can certainly

achieve emancipation.

This is the very reason that I think much of Jnana Yoga. I want you to become enlightened with Jnana Yoga as soon as you can. Otherwise, there is a possibility that you may fall and quit the practice. AUM also has examples of such failures. In fact, some disciples have already dropped out.

The worst case happened when I was not in Japan and on a trip to India. There was one disciple named R. His Kundalini[4] was already awakened when he came to me for the first time. He had been with Bhagwan Shree Rajneesh before that.

He was influenced by the teachings of his former master: "no fixed ideas", which means that one shouldn't have any fixed ideas. As a result, he had fixed ideas that one shouldn't have any fixed ideas.

AUM staffers (disciples of Master Asahara) must practice selfless service[5] and meditation. They must also observe strict commandments. There had not been a single sex-related problem until then, though men and women lived together.

However, R insisted, "It is nothing but a fixed idea to prohibit a man and woman from taking a bath together." I knew that sufferings would arise if a man and woman who were not emancipated took a bath together. That is why I prohibited it.

R abused the fixed idea of "no fixed ideas." He wanted to satisfy his sexual desire with the idea. He involved two girls and two boys. As a result two couples had sexual relationships.

Only two persons are back on the right track at last. I expelled R who was indulging in sex, and his partner, and the other man for another reason.

The Gate of Emancipation: Faith

Thus, even AUM staffers can drop out easily if they are not enlightened. As for the two persons who were in-

volved in the activity and recovered themselves, I believe that they have strong faith in me, which helped them solve the problem.

Since you are not enlightened yet, hearing his story, I think you are worried that you may also drop out. So, Keep your faith in the Guru[6] and God (Lord Shiva[7]). Believe in me. If you do so, I will always watch you and can help you.

Jnana Yoga Is the Sign of the Truth

I have to tell you another terrible story. You should attain enlightenment through Jnana Yoga and then attain emancipation through Kundalini Yoga[8]. There is another reason for practicing Jnana Yoga for attaining emancipation. That is, you may go mad in the course of Kundalini Yoga if you can not attain emancipation. The other day I heard that an instructor of a certain yoga ashram went mad and killed himself. Energy of Kundalini is so strong. However, if you are enlightened through Jnana Yoga, since you can use Kundalini energy in the right way, there is no chance that you may go mad.

Another merit of Jnana Yoga is that you can understand your condition and overcome your problems. Suppose there are people who think, "I am suffering from a disease," "I am suffering an economic problem," or "I'm worried about a certain love affair." I will say to them, "Through Jnana Yoga you can gain good health, settle economically and have a happy marriage."

In fact, what gives direct effects on health, economy, and love affairs is not Jnana Yoga but Raja Yoga[9] and Kundalini Yoga. However, if there is not a mental basis cultivated through the practice of Jnana Yoga, a practitioner yields to worldly desires and makes bad karma[10].

The Practice of AUM

The practice of AUM is very effective and powerful. For example, if you can maintain kumbhaka (the reten-

tion of a breath) for two or three minutes through pranayama[11], you can control others freely and can get whatever you want. So, if you don't have a mental basis through Jnana Yoga, you can go bad and create bad karma.

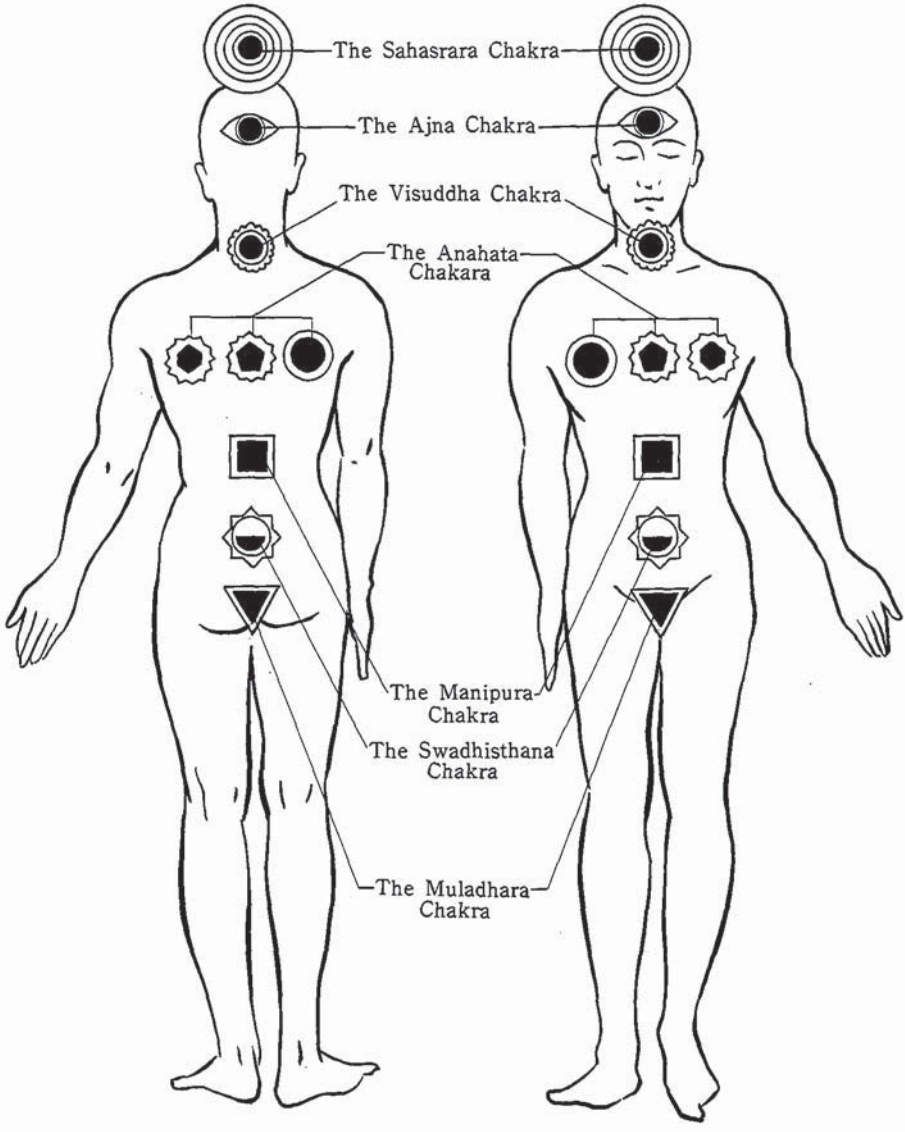
Then what should we do? The answer is that since this world is a tentative place to live in, you should take just what you need and give the rest back. If you do so, you can not only get over sufferings which you have now, but also can go to a better world in the next life. On top of that, I believe that you can lead a calm and peaceful life.

The Process of Emancipation

Let me move to the process of emancipation. Emancipation is the process of clearing away your adherence physically. For example, when you are hungry, where in your body do you feel hunger? You feel it in your stomach. Where do you feel sexual desire? You feel it in the Swadhisthana Chakra[12] (the subtle center situated a little above one's reproductive organ). Anger is heat that goes up from the Muladhara Chakra (situated at the bottom of one's spine). Hunger, sexual desire and anger can be considered to be energies of stress.

Unfortunately ordinary people do not have an outlet for these energies. So, when they feel hungry, they have to eat until they relieve their hunger. When they have sexual desire, they have to leak energy (through ejaculation or orgasm) or lose a mental balance. A feeling of anger is totally out of control. This is how ordinary people are.

However, if the channel for these energies of stress is opened, things are different. The Sushumna channel, if opened, works as a channel for energies of stress. For example, when you feel sexual desire, sexual desire goes up through the Sushumna channel and reaches the crown. The same is true of appetite and anger. Do you understand? The first thing you should do is to open your



The Position of the Seven Chakras

Sushumna channel which goes through the spine.

After that the rising energy breaks the Sahasrara Chakra and causes *Chundali.* (See p.62 for *Chundali*)

Because of *Chundali,* the energy that has risen to the crown starts to fall down. This time it doesn't pass through the same channel, but falls along the central line of the trunk. At this point many kinds of divine power or psychic power are developed. Then our appetite, sexual desires, and anger come to circulate in our bodies. Thus as soon as sexual desire arises, the energy is transformed into energy of *Chundali.* In this way you are freed from stress completely.

Not only that, but appetite, sexual desire and anger vibrate your cerebrum in various ways. The vibration excites and pleases you. You can always steep yourself in a very pleasant feeling without doing anything.

This is the state of emancipation. As I told, because of worldly desires we were born in this world. Because of our desires and adherence we can not get out of the cycle of reincarnation. Then if we are freed from worldly desires, we will never be born in this world of sufferings. We can go to a happy world in higher dimension. This is emancipation.

To sum up, if we pursue happiness logically, we attain enlightenment. If we pursue happiness physically, we attain emancipation. When you attain both and combine them, you are in the supreme condition.

The Guru Is Great

Let me add one thing. That is about the case that the Sahasrara Chakra is not broken down in the process of emancipation. What if it is not broken down? It is terrible, because energies of stress only moves from lower Chakras to higher Chakras. This is, as I told you before, when you can go mad.

For example, a glutton of sexual desire will satisfy his sexual desire in the Astral World. A person full of anger

will fight in the Astral World. In fact I was this type. Again a big eater and an ignorant person will always sleep.

However, if you have a perfect guru, he will help you break down the Sahasrara Chakra, because he can control any dangerous state. As I said before, it's of course better to step into the process of emancipation after attaining enlightenment.

This is the conclusion of today's lecture.

Glossary

1. Gunas: three kinds of dynamic energys which make up the universe. (See the body text for details)

2. Astral World: the world in another dimension made up of subtle Five Elements.

3. Jnana Yoga: analytical yoga. A school of yoga which is to analyze the process of one's thinking and understand one's worldly desires in order to remove them.

4. Awakening of Kundalini: Kundalini is cosmic energy which is usually inactive at the bottom of your spine. The awakening of it means that the energy rises up through the spine and reaches the top Chakra, the Sahasrara.

5. Selfless service practice: one of practices to accumulate good deeds. In addition, selfless service for a guru can strengthen the tie between a guru and a disciple.

6. Guru: a master who can lead a practitioner to the supreme stage of spiritual practices.

7. Lord Shiva: the purest True Self who is the Guru of all saviers.

8. Kundalini Yoga: a school of yoga which utilizes Kundalini to experience higher worlds, etc.

9. Raja Yoga: a school of yoga which requires a strong will and enables one to see objects in higher worlds.

10. Karma: the concept that any action and conduct cause some effects without fail. For example, your good deeds and bad deeds in the past rebound on you.

11. Pranayama: a kind of yoga technique to control one's life force.

12. Chakras: subtle centers which connect one with higher world.

The Second Speech

Obstacles to Enlightenment and the Six Extreme Disciplines

The Cause for Sufferings and Pleasure Are a Condition

Today I will talk about fixed ideas. I want to focus our discussion on how they hinder enlightenment, and how we can get rid of them.

Suppose there is a house with three bedrooms, and a family who lived in a house with a single bedroom moves to that house.

They may be excited and say, "what a roomy house we can move to!" (Since housing land is badly short in metropolitan areas in Japan, a house with three bedrooms is generally considered to be roomy.)

Next suppose that a family lives in the house that is twice or three times bigger than the three-bedroom house. What do they think, if they have to move to the three-bedroom house? They may think, "How unlucky we are! Because of bad luck, we have to move to such a small house." O.K.?

Now just stop and think about these two cases. The houses to which we suppose the two families move are the same: the house with three bedrooms. So, there is no difference in space. However, it looks roomy to one who moved from a house with one bedroom, while it looks small to one who moved from a much more spa-

cious house. What do you think makes this difference?

I used a house for example. What about a car? To the poor person who could barely get a driver's licence, it will be his great joy to obtain a used car which costs $2,000. He may say, "At last I could become an owner driver."

On the contrary, to the person who is used to driving a car which costs $20,000 or $30,000, the $2,000 used car may not be called a car. However, this is the same used car as one which excited the poor man.

The next example is the opposite sex. Since AUM has more male members than female ones now, let me discuss this from the viewpoint of a man. Suppose that a man who has never been popular with girls mets an ordinary girl. They come to love each other. As a result they go out together. Then, he would be fulfilled.

Conversely, let us suppose there is a man who is so popular that he has been fed up with girls. What does he feel, if the same ordinary girl confesses her love? I think you can guess the result easily.

In all the examples, the same condition is given (to the two families or the two persons): a three-bedroom house, a $2,000 used car and an ordinary girl. However, different people value them differently. You must also value a three-bedroom house differently between when you have been in a one-bedroom house and when you have been in a roomy house. You must also value a $2,000 used car differently between when you are poor and when you are used to a luxurious car. The same is true of the opposite sex.

This is why Shakyamuni Buddha said, "All pleasures and sufferings come from conditions." So, as long as we are influenced by conditions, we can not be happy.

You might say, "That is strange. One becomes happy when one moves from a one-bedroom house to a three-bedroom house." That is right. One feels happiness in that case.

This world is transient, however. Everything is changing constantly, as you know. They may have to move back into a one-bedroom house from a three-bedroom house. He may have to sell the $2,000 car which he could barely obtain. At this point he will feel unhappiness. The girl may love another boy. If she says, "Good-by," he will feel sufferings alike.

Erase out Fixed Ideas

In this way, you feel pleasure and pain according to external circumstances and conditions. Since the beginless past[1], you have been suffering or feeling temporary pleasure. As I told you, this is because you are swayed by fixed ideas formed by a previous circumstance and condition in a particular way. As long as we are deluded by fixed ideas, we can not see the truth. So, fixed ideas are also an obstacle to enlightenment.

The State of Enlightenment

Then, how do enlightened persons feel and think? If you attain enlightenment, that is, if you step into the stage of self-realization[2], you are free from any influence.

You see a three-bedroom house as a three-bedroom house. Whether you move from a wide space to a narrow one, or from a narrow space to a wide one, it gives no influence on you. A one-bedroom house looks nothing but a one-bedroom house. You don't feel either sufferings or pleasure. The same is true of a three-bedroom house.

Whether you drive a $2,000 car, a $20,000 car or a $30,000 car, you don't have any different feelings. Even if the woman who is very beautiful in appearance turns up before you, you are not attracted any more. Instead you sense the beauty and purity of people's minds alone. You lose interests in those who can say, "Good-by" for their own interest for such a short period of time as 50

to 60 years. Through your Intuitive Knowledge you can see ones who have a pure heart and love you in a true sense. This is how an enlightened person is.

Look at Things as They Are

A practitioner should have an eye to judge people properly. Be careful of people, because they usually try to make themselves look good. For example, women's make-up, I believe, is a means to make them look better than they are, though I heard that there are also men's make-up goods recently.

I had a friend, Mr. O. He had a marriage for love. He was shocked when his wife took off her make-up. Such a relation between a husband and wife can break down easily.

Look at women of the AUM staff. They don't make themselves up a lot. However, I believe that the beauty of their minds is shining around them. It's much better to clean the mind and express its purity than to put on make-up. You will realize this, as you keep practicing. If you were to go on the path of enlightenment, express everything as it is. Make-up is one of many examples. Not only beauty, but express everything as it is. It brings you the best luck and leads you to a happy world after death. For to express a thing as it is means to get rid of your desires. Those who stick to desires try to make themselves look better or bigger than they are. You should leave such a low stage as soon as possible and you should go much further.

Live as You Are

The reason that enlightened people can see everything as it is without being influenced by any condition and circumstance is not only because they have no fixed ideas, but also because they have no desire. Even if a condition turns for the worse, if you don't have any desire, you feel nothing. For example, you feel pain when you

move into a smaller house from a bigger one, because you feel, "Oh, I hate such a small house. I like a bigger one." If you don't desire anything, there is no problem. You can accept a thing as it is without feeling any pain. You can also see a thing more precisely.

That's why the scriptures of Yoga and Buddhism say, "See the world as it is and live naturally." To live naturally means that you should not want more than given conditions. Given conditions are karma given to you. A man lives according to his karma.

Karma does change, however. It changes as long as we try the Six Extreme Disciplines. So, let me explain the practices which make good karma and lead us towards happiness.

The Secret Practices to Change Your Destiny

Ropparamitsu or the Six Extreme Disciplines is the path to enlightenment in Mahayana Buddhism. It is to practice six kinds of practices to the utmost limit: *Fu-se* or offering, *Jikai* or observance of commandments, *Nin-niku* or patience, *Shojin* or devotion, *Zenjo* or meditation, and *Chie* or supreme wisdom.

Fu-se (Offering) Brings Good Fortune

The basis of the Six Extreme Disciplines is extreme *Fu-se*, or offering. Since about three quarters of participants today experienced seminars more than twice, I think, you understand there are three kinds of extreme offerings: *Zai-se* or offering of money and goods, *Anshin-se* or offering of peace of mind, and *Ho-se* or offering of the true dharma.

Offering of money and goods means, "We need only food and cloths to survive, and we will offer the rest for the sake of the world or the truth."

Offering of peace of mind means, "We are in touch with the law of the truth, and so we have a peaceful mind. Since we have not attained perfection, a little pain

may be in our mind. However, there are many people who have more pain than we do. Why not relieve them? Why not help them free their minds?" To carry this out is offering of peace of mind.

Lastly, what is offering of the true dharma like? It means, "We understand the dharma of the truth and the law of the universe. Let us tell them to everybody. Let's try to gather all under the truth." This is offering of the true dharma.

Jikai (Observance of Commandments) Overcomes the Devil State

When you pass extreme discipline of offering, a guru, that's probably me in your case, gives each of you commandments. For example, "Do this practice intently," or "Don't do this in your ordinary life." The practitioner has to observe given commandments to the utmost limit. This is extreme discipline of *Jikai* or observance of commandments.

Virtue of offering brings good things to you. Your environment will change. Virtue of the observance of commandments will prevent bad things from happening to you. You can get out of Devil State if you are in it. In this way, though offering and the observance of commandments seem hard to practice, they are certainly worth practicing.

A Strong Will Is Cultivated through Nin-niku (Patience)

Next you should do extreme discipline of *Nin-niku* or patience. It means to endure to the utmost limit. In other words, you should constantly challenge your limit.

For example, meditative practice is very hard. When I started meditation, it was hard to meditate even for three minutes. However, I did endure it. By so doing, I increased the time of meditation little by little. Now I can sit in meditation easily for even 15 or 16 hours. It is the

fruit of the extreme discipline of patience.

Through such extreme discipline of patience as I told just now, we can cultivate very strong will and strong concentration. These form the basis to focus your mind on one point. This one-pointed concentration is necessary for Raja Yoga and Jnana Yoga.

This practice has good effects on your ordinary life. You can easily endure the environment which ordinary people feel is painful. In other words it expands your limit of patience with suffering. I believe that is quite beneficial.

The First Three Extreme Disciplines Support Shojin (Devotion)

I talked about offerings, the observance of commandments and patience. Then what is next? I think you all know it. That is *Shojin* or devotion. It is devotion to the practice and devotion to go on the true path. We start to practice devotion, making the previous three extreme disciplines as its basis: offering, the observance of commandments and patience. In short, all kinds of virtue you have made become the basis for devotion.

Based on the three practices, what should we devote ourselves to? For example, you read the scriptures and spread the teachings of the truth. This is different from *Ho-se* (offering of the true dharma) in the extreme discipline of offering. *Ho-se* is merely to tell the truth to people around you, however, it is not enough for extreme discipline of devotion. You have to go out to many places and tell the truth. You say, "Everybody, you are wrong. This is the true dharma." This is extreme discipline of devotion. If you practice devotion through meditation, you have to absorb yourself in meditation, placing it above everything. Otherwise it can not be devotion.

For example, there is a man in a cooking group who is washing dishes intently while others (participants of the AUM seminar) have a meal. What he is doing is

extreme discipline of devotion as well as that of patience, isn't it? He washes dishes to serve you clean ones at a meal time so that you can practice pleasantly after that. He's doing it with all his might. Every day he only washes dishes.

He is no more than a man. While he does such a thing every day, I think that he comes to feel like quitting it halfway. However, he continues it patiently. This is how practice of patience should be. He has realized that this was also part of his training and is working harder than before to help others in their practice. This is praiseworthy devotion. I believe this is beautiful.

In this way, you can practice anything. The point is to recognize, "This is part of your training," and practice it to your limit every day. Then It gets certainly connected with the true dharma. This is how extreme discipline of devotion is. The point here is whether or not your practice is connected with the true dharma.

What Is Zenjo?

Only after completing this stage (the practice of devotion), you can get into *Zenjo*, a real meditative practice.

I told you this in the March (AUM) seminar. There are two paths you can choose from when you start meditative practice. One is the way to become a Mahayana Buddha[3], the other is the way to become a Tantra Buddha. So, there are two kinds of Buddhas, as you know.

A Mahayana Buddha only realizes the truth and preach the dharma of the truth. A Tantra Buddha not only realizes the truth and preaches its dharma, but also he shows *super-siddhi* (superhuman power) and gain faith of people. Thus there are two types of Buddhas.

First, speaking of how to become an ordinary Buddha, namely a Mahayana Buddha, you should practice *Zenjo* first. *Zenjo* is a Chinese word which means meditation. Meditation here does not mean only to sit still on the floor. The most important point of this meditation or the

assignment for this meditation is to solve the questions: "Who am I?" and "What am I?" Well, I am Shoko Asahara. However, it does not show its real nature. Shoko Asahara is no more than the idea of a name exchanged between you and me. There would be no difference if Shoko Asahara were Superman or Mr. X.

Who Am I?

Now, let me talk a little bit about the meditation of "Who am I?" Who am I? I am a human being. No, we need to take this out, because "a human being" is also a fixed idea. The word "a human being" does not express anything substantial. We should not leave its substance unclear, using the word "a human being."

I am a living being. What about this? This is right. At least I am a living being. Even if I become a vegetable, I am at least a living being.

If I die, however, I can no longer say that I am a living being. At this point the definition of "I" was changed so easily. Then I am not a living being, am I? Now I want you to remember that this is an example of meditative process for those who believe that a soul stays alive even after death. Emancipated men clearly recognize permanency of a soul through "experience of death" and the like.

Now let's continue meditation. Am I sense organs? Am I something which I feel with the sense of touch? Is that me? Well, Am I not existing if I lose senses? Yes I'm still existing. If so, I'm not sense organs. I'm living even if I become blind. I'm living even if I go deaf. I'm living even if I lose a taste organ. I'm living even if I lose my sense of touch. So I am not a sense. Then what am I?

Now I guess you have realized that what I am doing now is meditation of *Shinenjo* (the Four Points for Consideration). This meditation makes us realize that I am neither a mind nor ideas. Then what on earth am I? I wrote

only this much in the Sambara Newsletter (Editor's note: the newsletter for AUM members). Today I will explain more.

Am I a will which makes a decision? Or what I believe I am in a dream or what I believe I am in the Astral World? No, I am not so. Am I the consciousness in the Causal World[4] which is projected in the Astral World? No, I am not so, either.

At this point a Bodhisattva who has passed the four extreme disciplines (the first four of the Six Extreme Disciplines) suffers from a deadlock. He suffers much with the question of "Who am I?"

While pursuing the answer hard, the idea comes across his mind.

"I got it. I am just like lucid water."

You can understand this only when you yourself experience it by the practice. For it is impossible to express this state of mind. Now if you reach this stage, you can know everything intuitively. The man in this state is called the awakened one or a Buddha. This is a Mahayana Buddha.

Well, it might sound strange. We (Japanese) call the great Buddha statue of Nara (a Japanese city in Kansai districts) a Buddha or Tathagata. But it is not a Buddha but a statue of Buddha. The same is true of the great Buddha statue of Kamakura (a Japanese city in Kanto districts). The true Buddha is, as I told you, the awakened one. He can persuade everyone logically and can understand every movement of the world. Do you understand? I think this is enough. This is how a Mahayana Buddha is.

The Mastery of the Basics Opens the Path to a Tantra Buddha.

However, some Buddhists thought, "It is far from being satisfactory. If only one is a little bit sharp, he can become a Buddha." Therefore the practice of *Tantra* was

born. *Tan* means initiation and *tra* means a mantra. That is, some sect of Buddhism started to make a secret practice and chant a mantra for attainment of emancipation. A Buddha who attained emancipation with this practice has superhuman power.

We at AUM are doing this practice of *Tantra*. We are aiming at emancipation as a Buddha with superhuman power. O.K.? I told much about this practice at the time of *Guru Yoga Initiation*[5] and in *Chundali Initiation*[6] done from March to April. So I won't tell you any more now. However, remember what you are practicing is the technique to become a supreme Buddha: a Tantra Buddha. (See the Seventh Speech for the practice to become a Tantra Buddha)

I can give you the most advanced technique during this seminar. However, the technique is useless unless you have mastered the basics. For example if you can't sit in meditation for a long time, if you can't do pranayamas well or if you can't do the four extreme disciplines that I told you before, it's hard to master the advanced technique. It's like scooping water with a *zaru*, a bamboo basket with so many holes. So you should approach me or my best disciples positively and absorb much from us. Think what you should do now and learn much from us. Decrease your weaknesses. Practice *Chundali meditation* and *Guru Yoga meditation*. Then you will be able to become *Guyasamaja* for sure. *Guyasamaja* is Shakyamuni Buddha in *Tantra*: incarnation of the Buddha.

Resolve Your Questions

The seminar is very short. It is only six days long. So, I can teach you only a little. You must want to make rapid progress in practice. So I'm teaching you a supreme technique. Therefore I'd like to stress this once again. You should master the basics by yourself. If you have a problem, consult our instructors. When your instructors can not answer your questions, they come to

me to solve them, so don't worry. Solve your questions and assimilate answers. By so doing you will certainly become a Buddha in this life.

Glossary

1. The beginless past: there is, in fact, no beginning and end of time. So the author uses the terms of "the biginless past".

2. Self-realization: the final and supreme enlightenment. (There are many stages in enlightenment.)

3. Mahayana Buddha: a Buddha means an awakened or enlightened man. Mahayana means the activity to save all beings (to take them to the true world). So, Mahayana Buddhas do salvation. On the other hand Hinayana Buddhas cut their relation with others and reach the state of enlightenment by themselves.

4. Causal World: the world in another dimension made up of only data. Data there are lights.

5. Guru Yoga Initiation: initiation of one of Highest Yoga meditations which are supreme meditative techniques.

6. Chundali Initiation: initiation of one of Highest Yoga meditations.

The Third Speech

The Path of Enlightenment

Sources of Illusions: Fixed Ideas

I have spoken about fixed ideas and the Six Extreme Disciplines. Today I want to tell you how your True Self has been under illusions and hallucinations.

A couple of days ago, I made a telepathy experiment with a young man. The content of the experiment was to guess the age of his girl friend. In fact, I already knew her age, but she did not tell it to him, caring about her being older than him.

One day he asked me to tell her age. So I decided to tell it to him after getting permission from her. For it is unnatural to hide one's age from the man you keep company with.

I took an interesting way to let him know it. I tried to send the message to him by telepathy. He was considerably advanced in practice, so he could receive the correct number I sent through telepathy, namely her age.

However, he could not believe the number he received, because it is out of the range of his image of her age. It is so unbelievable that he thought that he received a wrong number. In short he denied the number.

What this example means is that we are looking at all things through our past experiences and fixed ideas.

I talked about fixed ideas yesterday. What I have told

you is an example which shows that fixed ideas prevented one from receiving my telepathy.

Enlightenment Is a Transparent Mirror

There is the Grand Cosmic Elements (this is sometimes called the akashik record, too) in the Causal World. This is a kind of "data bank." We can get any kind of information from it if we attain enlightenment.

If you are not enlightened, however, you can not read data sent down from it. For your fixed ideas distort or deny the data as in the case of the telepathy experiment. You can not receive them accurately due to prejudice and adherence in the mind. Clear water can show everything exactly as it is. Your mind should also be like clear water.

To clean up your mind means to restore your True Self to its real state, that is, to save your True Self from hallucinations or to rid your True Self of illusions. This is the process of enlightenment.

Throw out Both Extremes

Now, I'd like to talk a little bit about obstacles to enlightenment. For example, we often see a proud man. Suppose that here is a proud women, Miss A. She wants to be appealing to everybody: "I'm living here in this way!" She is of course full of desires such as the desire to command respect from everyone. If there is a man who hurts her pride, Miss A will fight against him thoroughly. Miss A acts this way because of strong pride.

However, this pride prevents enlightenment. Do you know why? For example, Miss A must look down on everything. If so, she can not see a thing as it is. When indulging herself in the circumstances to satisfy pride, she can not think of self-improvement, so she can't even turn towards enlightenment.

On the other hand, what if her pride is crushed? If her pride is only hurt, she will get angry. However, if it

is crushed completely, what will happen to her? In most cases she will become mean. Don't you think so?

Becoming mean, Miss A starts looking up to everything. She will also become passive. So, she can not see a thing as it is in this case, either. Naturally enlightenment becomes more difficult for her. Thus, we should neither have a pride nor become mean.

Rise above Attachments

Attachment is one of the obstacles you need to remove before you can attain enlightenment. Let me use attachment to a person as an example. Listen carefully. Suppose a man who is apt to be attached to a particular person manages an organization. He uses people he likes in his organization. He doesn't care about ability and talent of a person he is attached to. Conversely, he ignores a person he doesn't have attachment to, even if the person is talented and necessary for his organization.

Then what happens? The organization that can and should expand does not expand. He will have personal satisfaction for sure, but it can not be said that he is doing a good job.

Next, in contrast with attachment, let us think about a man who can not love anyone. He is very cool and does not believe anything and is denying everything. It is symmetrical to attachment. Let us suppose he manages an organization. Certainly he might have an eye to watch conditions. He thinks, "Miss A has a good character, but is not competent. Miss B does not have a good character, but is necessary for this organization. Miss A is beautiful, but her beauty doesn't matter in this case. Though Miss B is not beautiful, I should promote her in this case." So far so good. O.K.?

However, whichever he may promote, Miss A or Miss B, neither of them will follow him. First, since he has no love, they will feel coldness in every word he speaks. Next, hearing negative words always, they will get

depressed as if they were frozen. Naturally, both Miss A and Miss B will go away from such a cold leader.

Both of the two types I mentioned now, namely the attached and the loveless, are very far from enlightenment. For when one attains enlightenment, he is able to love everyone and to see everything accurately. So you can see that enlightenment guarantees happiness not only in the next life but also in this life. Being able to love everybody and to look at things precisely is the condition for bringing us happiness quickly.

Five Conditions of Enlightenment

We have been thinking about necessary conditions for enlightenment with examples. Now I'd like to summarize them. Main points are as follows. 1. Break down fixed ideas. 2. Throw away attachments. 3. Love everybody. 4. Overcome pride.

I talked about these four points today. None of them is prior to others. They are equally important. Now there is one more condition, which I did not mention today. So let me add it. That is not to get angry. For anger also keeps you from looking at and judging things correctly.

Conditions of a Buddha

If you decide to walk the path of a Bodhisattva, you need to gain *supper-siddhis*, superhuman powers, and to attain emancipation finally. That is not enough, however. We also need to attain enlightenment. You become a true savior when you attain both emancipation and enlightenment. Is that understood?

Super-siddhis are necessary to see things correctly in a true sense. But *super-siddhis* are not enough, because one can not understand what he saw correctly with *super-siddhis* alone. So enlightenment is also necessary. Only after emancipation and enlightenment are combined, we can save others. To lead people to the world of true

freedom, true happiness and true pleasure, this is the salvation we are aiming at.

Meditative Technique Which Brings Happiness

We seem to have a little more time, so let me teach you the meditative technique which brings you happiness in this world as well as enlightenment. I told you that it would make you happy to be able to love all and to look at things correctly. What I'm going to explain is the meditative technique to attain this state of mind, which is called *Shimuryoshin*, the Mind of the Four Immeasurables. The reason I chose this today is that you are not monks and nuns but lay practitioners. So I think you may want to feel happiness in your daily lives.

First, you need to train yourself to see everyone and everything equally.

Equanimity Is the Basis of the Mind of the Four Immeasurables

Suppose you are walking along the street and see someone being carried on a stretcher to an ambulance. When you see him and make sure the injured is neither your father nor your mother, you may become indifferent. However, just stop and think about it. Though he was not one of your parents in this life, he might have been your father or your mother in one of your past lives. Or rather, because you have been in the cycle of countless lives since the beginless past, you can think that all souls were once your parents, can't you? If so, you should love all as you love your parents of this life, shouldn't you?

If you can realize this, you can weep for anybody who is suffering. Even if a person you love argues or quarrels with a person you don't know, you can see who is really telling the truth. This is the mind of equanimity. The basis of the mind of equanimity is to love every being equally, to be compassionate for every being equally and to

share joy of every being equally.

The four of *Shimuryoshin* (the Mind of the Four Immeasurables), namely love, compassion, joy and equanimity, are inseparable. Unless you have the mind of equanimity as the basis of the other three and can love every being equally, you can not practice true love, and you can not have true compassion; you can not share joy in the real sense.

The Bread for a Bodhisattva: the Mind of the Four Immeasurables

The complete mastery of *Shimuryoshin* (the Mind of the Four Immeasurables) brings you happiness in this life. For a Mahayana Bodhisattva, namely a Bodhisattva who made *Daihatsugan* (the Great Vow) to Lead All Souls to Maha-nirvana[1] like us (the AUM members attending this lecture), *Shimuryoshin* is indispensable. Or rather, there can be no Bodhisattva without *Shimuryoshin*.

The Technique for Salvation

Bodhisattvas do not need pride. They don't need to be mean, or have fixed ideas, either. They see everything equally, and they love and feel compassionate for every being equally; they share joy with everybody equally. Bodhisattvas need this practice.

Through the practice of *Shimuryoshin* (the Mind of the Four Immeasurables), you should cultivate the mind of a Bodhisattva, and then you should turn towards salvation.

As for the method for salvation, first make people believe you. You should start with getting people's confidence. There are two ways to do so. One is to relieve people of their diseases, and the other is to help people to solve their worries. You should save people from these problems and make it a start to bring them up to a marvelous world. You can do so well when you attain and combine enlightenment and emancipation. For the sake of this goal, AUM members are practicing 1. the Six Ex-

treme Disciplines, 2. meditation to eradicate worldly desires, and 3. meditation of *Shimuryoshin*.

This is the conclusion of today's lecture.

Glossary

1. Maha-nirvana: the highest part of Nirvana with absolute happiness and freedom.

The Fourth Speech (Part One)

The Elimination of the Three Poisons Is the Key to Perfection

The Purification of the Three Channels Is the First Step for Emancipation and Enlightenment

I'd like to talk about emancipation and enlightenment in connection with the Ida, Pingala and Sushumna Channels. I may also be able to talk about the function of Chakras, though it depends on how this speech develops.

First, our body has three important channels for energy (Kundalini energy and other life forces) to pass through. They are the Ida, Pingala and Sushumna Channels. One of them starts at the right side of the coccyx and finally reaches the right side of the Ajna Chakra after crossing the two other channels at each Chakra. This is the Pingala Channel. The Ida Channel starts at the left side of the coccyx and goes to the left side of the Ajna Chakra after passing through each Chakra in the same way. The Sushumna Channel goes straight within the spine.

As those who have attended this seminar from the first day might know, it is these three channels through which the energies of our sexual stress, stress of anger and stress of ignorance including appetite pass. The Sushumna Channel is the most important of the three.

Now, what is the function of the three channels? First, the Pingala Channel carries the energy of our anger. Is

everybody ready? You can take a note if you like. This has never been mentioned by any scripture. Next, the energy of ignorance, which stops our movement and makes us dull, passes through the Ida Channel. Do you understand? Finally, the energy of our adherence, or something our minds cling to, goes through the Sushumna Channel.

Remember, this is consistent with *Ton*, *Jin*, and *Chi* in Buddhism. *Ton* means greed, that is, adherence and so on. So it's related to the Sushumna Channel; *Jin* is anger and is related to the Pingala Channel; and *Chi*, namely ignorance, is related to the Ida Channel. When these energies go through the three channels, the characteristic of each energy manifests itself.

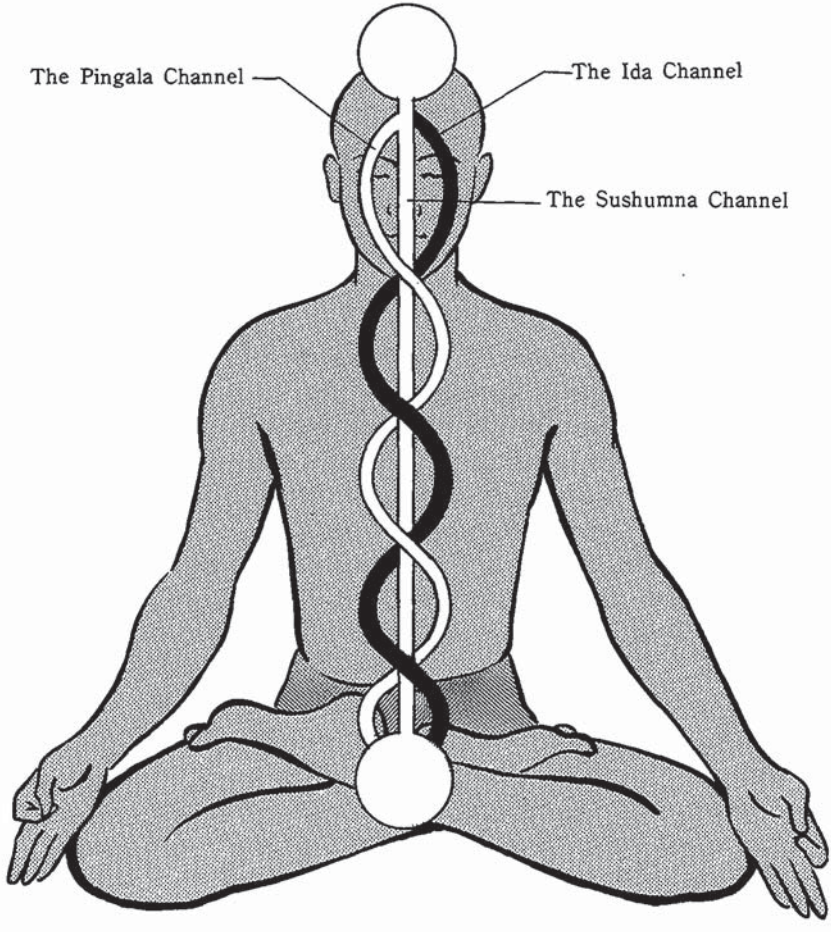
Ignorance: the Ida Channel

Suppose that some part of the Pingala Channel is stuffed and energy of anger does not flow, while energy of ignorance flows through the Ida Channel, you will get caught by ignorance. The physical symptom that appears in this case is that the right nostril is stuffed up and just the left is clear. Ignorance makes us slow and dull. This is the very symptom of ignorance. We are made to feel: "I don't feel like doing this," or "I want to make only the practice of AUM." However, if he is actually given time to practice, he can't do much, but idles his time away with dull sleep.

This is the nature of the Ida Channel, namely the nature of ignorance. "I don't need to do any more, because I could live on today." "Tomorrow is another day." These thoughts illustrate the nature of the Ida Channel.

Anger: the Pingala Channel

Conversely, what if the left nostril is stuffed and only the right is clear? It means that the Ida Channel of ignorance has something wrong and the Pingala Channel of anger is clear. In this case, your body gets hot and you get angry easily. This is because the nature of the Pinga-



The Three Channels of Kundalini

la Channel manifests itself. So you see that if both the Ida and Pingala Channels are clear, both ignorance and anger appear.

Adherence: the Sushumna Channel

The next is the case that the Sushumna Channel is stuffed up somewhere. As I told you, this channel carries adherence. Energy of stress such as adherence to sex and eating goes up through this channel as Kundalini. So unless this channel is cleared, the rise of Kundalini does not take place. What's worse, as scriptures say, a blockage in this channel brings adherence. Conversely speaking, if you want to get rid of adherence, there is no way but to clear up this channel.

Lead Energy towards Sushumna

If the Sushumna Channel is cleared, your adherence disappears. As for the Ida Channel and the Pingala Channel, the problem is that if they are cleared up, energies of ignorance and anger flow, and you suffer from ignorance and anger. So you might think that it may be best if both channels are stuffed up and energy does not flow. No, it's not so at all. Or rather, it is the worst situation. For it means ignorance or anger of the poorest quality. If energy of anger stops at the Swadhisthana Chakra (the second lowest Chakra situated a little above one's reproductive organ), you have anger related to sexual desire.

Then, what if energy stops at the Manipura Chakra (the third lowest Chakra situated around one's stomach)? You have anger related to learning and talent. Thus, the higher the Chakra where the energy stops is, the higher in quality the anger you have is. When the Pingala Channel is completely clear, the anger, which is reaching the Ajna Chakra, is not against individuals but against the society. You might say, "If so, whether energy passes through the Ida and Pingala Channel smoothly or not, it

is not good for me. I have anger in either case. I don't know what to do."

Listen carefully. As part of the process of the practice, first you should make both channels perfectly clear and make your anger and ignorance highest in quality. After that you should move the energy (of anger and ignorance in Pingala and Ida) to the Sushumna Channel and change it into energy of adherence. This is how the Ida and Pingala Channel are purified. At this point the energy of stress of adherence comes into being. This energy goes up as Kundalini.

In this way as ignorance and anger are decreased, or rather as the energies of ignorance and anger are moved to Sushumna, adherence arises and increases. So I often say that adherence is the last obstacle to emancipation.

Stages of Adherence

Let's take up a concrete example. Don't you find such people around you who have a large acquaintance with the opposite sex to divert themselves from their lonely heart? Some might say, "She's close to emancipation, because she has few fixed ideas." I would say that is due to ignorance. In addition to ignorance, she has sexual adherence of lower grade due to the energy that has just moved from the Ida Channel to the Sushumna Channel. It is just like eating anything at random when getting hungry, isn't it?

On the other hand, there's a person who chases only one without looking at others. He's in the stage of the Anahata Chakra, namely adherence to love.

I think that if you compare the former with the latter, you can see which is superior and which is inferior in the process of evolution of a human being.

The Purification of the Channels Is Indispensable

Let's go back to the main point. These three channels, namely the Ida, Pingala and Sushumna Channels can be

cleared up by the practice of AUM. After completing the purification of Ida and Pingala comes Sushumna finally.

This is the view of a human being which Buddha Shakyamuni taught. You might say, "Nothing says that the Buddha taught so. No scriptures of Buddhism in Japan says so." However, that is only because some of his teachings were not passed to Japan. The scriptures in India do have it. They say, "Three workings of the mind, namely *Ton* (greed), *Jin* (anger), and *Chi* (ignorance) block the three channels."

Like this, in the process of both emancipation and enlightenment, the purification of these three channels is absolutely necessary. Today I told you its relation with enlightenment. As to the relation to emancipation, you can find it in "Beyond Life and Death."[1] The relation between diseases and the three channels is mentioned in "Secret Curriculum for Psychic Power - Health Edition."[2] If you have particular health problems, it might be helpful to you.

Glossary

1. Beyond Life and Death: the second book of this author. The English version is to be published around the end of 1988.

2. Secret Curriculum for Psychic Power - Health Edition: the third book of this author.

The Forth Speech (Part Two)

The Law of the Chain of Twelve Relations

The Process towards the World of Sufferings

Now let us think about "the Laws of the Chain of Twelve Relations[1]" about which I told you (the AUM members attending this lecture) last year. This is a little bit difficult. It explains the process through and the reason for which we were born in this *Kukai* (the world of sufferings). The world of sufferings refers to the three worlds: *Yokukai*[2], *Shikikai*[3], and *Mushikikai*[4]. The human world we live in belongs to *Yokukai* which is part of *Kukai*.

According to the Law of the Chain of Twelve relations, the process through which we entered into the world of sufferings is as follows. I'll explain it briefly. *Gyo* (Three Actions) stems from *Mumyo* (Darkness and Ignorance), and *Shiki* (Astral Impressions) from *Gyo*; *Myoshiki* (Five Gatherings) from *Shiki*; *Rikusho* (Five Senses and Consciousness) from *Myoshiki*; *Soku* (Contact) from *Rikusho*; *Ju* (Perception and Boundness) from *Soku*; *Ai* (Attachment) from *Ju*; *Shujaku* (Inseparability) from *Ai*; *U* (Existence) from *Shujaku*; *Sei* (Birth) from *U*; *Ku* (Sufferings) from *Sei*. Shakyamuni Buddha said that this was how we were given a life of delusion. I think the today's lecture is rather difficult. You don't need to completely understand this yet. I'm going to explain this in

detail, including precise meanings of each stage. (Here Master Asahara asks questions of AUM members attending his lecture)

Master: "Tell me the meaning of *'Gyo* (Three Actions) stems from *Mumyo* (Darkness and Ignorance).' Yes, member. What does it mean?"
A member: "*Gyo* (Three Actions) stems from *Mumyo* (Darkness and Ignorance)?"
Master: "Yes."
A member: "*Mumyo* (Darkness and Ignorance) means foolishness."
Master: "That's just a play on words. Even if *Mumyo* is replaced with foolishness, there is no substantial difference. It does not mean that you made out the meaning of the passage. I'm asking you what situation the term of *Mumyo* refers to?"
A member: "It means knowing little about the truth."
Master: "Knowing little about the truth. Good. Then, what does the truth mean?"
A member: "Absolute freedom."
Master: "Absolute freedom. And?"
A member: "Absolute happiness."
Master: "Good."

The truth means that our True Selves are in the state of independent existence[5]. (existing independently from everything in the world of sufferings) At this time we are in the state of absolute freedom, absolute happiness and absolute pleasure; it is ever-lasting. This is the truth. Our True Selves used to be in this state originally.

However, a True Self, having been in the state of independent existence, was interfered with by the three Gunas, three fundamental energies making up the universe. As a result a True Self had the illusion that the Gunas were more beautiful than itself. This is *Mumyo* (Darkness and Ignorance). At this point began our histo-

ry towards sufferings. (See p.15 for the three Gunas.)

Next, a deluded True Self entered a seemingly beautiful, joyful and free world. It is called the Causal World. At this point a True Self gets into the stage of *Gyo* (Three Actions). *Gyo* means to move. There are three kinds of *Gyo*, namely *Shin* (Body), *Kuh* (Speech) and *Ee* (Thought). *Shin* means being able to move, and *Kuh* means being able to speak; *Ee* means being able to think. It means that a True Self can originally move, speak and think freely.

In the stage of *Gyo* (Three Actions) a True Self begins to experience through *Shin*, *Kuh*, and *Ee*. The place for this experience is the Causal World, which consists of only spirits and concepts.

After experiencing all in the Causal World, a True Self goes into the Astral World. Here again, a True Self has the illusion that the Astral World which it didn't know is more attractive than the Causal World it experienced a lot of. The Astral World is the world of images, the subtle world in higher dimension. *Shiki* (Astral Impressions) is the stage where a True Self is gaining experiences in the Astral World in this way.

Other scriptures do not use the word of *Shiki* but *Roku-shiki* to express this stage. What does *Roku-shiki* refer to? They are visions to see, sounds to hear, the sense of smell, the sense of taste, the sense of touch, and thoughts in the Astral World. To sum up, *Gyo* (Three Actions) is the process you experience in the Causal World, and *Shiki* (Astral Impressions) is one in the Astral World.

Then a True Self goes down to this world, when it experienced all in the Astral World. It uses Five Elements in the Gross Dimension[6] to incarnate itself in this world. This stage is *Myoshiki* (Five Gatherings).

What is *Myoshiki*? It refers to *Goun*, five gatherings. What are the five gatherings? In difficult words of Buddhism, they are *Shiki*, *Ju*, *So*, *Gyo*, and *Shiki*. *Shiki* is Five Elements in the Gross Dimension; *Ju* is five senses;

So is the surface consciousness; *Gyo* is the depth consciousness (or the subconscious); and *Shiki* is judgement (or will). In this stage of *Myoshiki*, a True Self interfered with *Goun*. That is, it begins to manipulate *Goun* as it wishes, seeking for a better life.

Then, *Rikusho* (Five Senses and Consciousness) exists because *Myoshiki* (Five Gatherings) exists. *Rikusho* is what embodies *Myoshiki* (Five Gatherings), so you may regard the two as substantially same. Concretely *Rikusho* includes eyes, ears, nose, mouth, the sense of touch, and the consciousness. They (*Rikusho*) contact the outside world. When they do so, various feelings come up. This is the process from *Rikusho* (Five Senses and Consciousness), to *Soku* (Contact), to *Ju* (Perception and Boundness), and to *Ai* (Attachment). First, *Rikusho* contacts the outside world. This is *Soku* (Contact). It makes sense organs work and various kinds of information comes into a mind from the outside world. This is *Ju* (Perception and Boundness). Here arises attachment (to something in the outside world). This is called *Ai* (Attachment).

We cannot get away from this attachment, in other words, adherence. The practice is the only way to get away from it, as I told you again and again. Thus, attachment stems from experience of a True Self. Then you understand why we have attachments and adherence. We have accumulated attachments since the beginless past when a True Self began to have experiences.

Suppose that there are ten women in front of us. If we did not have any experience accumulated in countless past lives, we would not think any of them beautiful, ugly or average. However, you get different impressions from different women, don't you? Moreover, experiences of one True Self are different from those of another. People make a judgement on the basis of experiences, so different men like different types of women. For instance, it can happen that Mr. A says, "Ms. B is beautiful, isn't she?" and Mr. C responds "What? Such an ugly

cow. You have bad taste."

This is called *Ai*, which means attachment or adherence. Shakyamuni Buddha said, "The root of attachment comes in from six entrances." The six entrances are, as I mentioned, eyes, ears, nose, mouth, the sense of touch and the consciousness.

Now, when you are attached to something, you are bound by it. This is *Shujaku* (Inseparability).

For instance, suppose that there is a man who has read many books on religion, but does not understand them. If he gets the idea into his head that he can go to Heaven or can attain enlightenment in this way or that, he will be bound by that idea. This is *Shujaku* (Inseparability) by the consciousness.

If all the beautiful women you have ever met are kind to you, you might take it for granted that a beautiful woman is kind. You get bound by this idea. This is also an example of *Shujaku*.

Suppose that you happened to eat a banana and had diarrhea, and it happened three times. Then you think that if you eat a banana, you will have diarrhea. This idea also binds you. Every fixed idea begins with attachment or anti-attachment. This is how *Shujaku* is.

If a man has *Shujaku* or is bound by the idea that something is pleasurable, he desires it. He wants more, and he wants to make it more pleasurable; he wants to satisfy himself more. Then, his desires motivate his True Self to create things. This work is going on in our world of *Yokukai*, too. Desire for conquest invented nuclear weapons, and desire for a comfortable life invented a micro-wave oven, a washing machine, gas and water service; a radio, T.V., a car and an airplane were produced in the same way. All of them are what desires of our True Selves produced. This stage is *U* (Existence) in which True Selves create various things to made their world satisfactory.

U (Existence) grows more and more, because one de-

sire draws another. Even after we die, the cause of *U*, namely attachment and adherence, does not disappear, but remains in our souls. It remains as karma. This karma reincarnates ourselves in this world. This is *Sei* (Birth).

In this way we are born and feel *Ku* (Sufferings). Thus, *Ku* (Sufferings) exists because *Sei* (Birth) exists. I think I need to explain why we come to feel sufferings. Just remember the process through which we have come to sufferings. The reason that you were reincarnated is that you were bound by some ideas. If bound by something, you cannot see things correctly. So, there is no way that you can be happy.

Because there're sufferings, ordinary people get more attached to something in order to get more pleasure. So they get more bound by it and come to feel more sufferings. We have repeated this process in countless lives.

Since we were born in this world, we have to suffer. For instance, we get sick, and we get old; we have worries. Thus *Ku* (Sufferings) is the end of the whole process from *Mumyo*.

So, you need to get away from the cycle which brings you sufferings. If you realize this, then you should get into the process I wrote in "Beyond Life and Death." Since I wrote this in my books, I briefly mention it here.

From Ku (Sufferings) to Six Yogas

As you (the AUM members attending this lecture) see, your souls have gathered at AUM. Your souls have thought of getting out of sufferings. "There exists *Ku* (Sufferings), therefore there exists *Shin* (Faith)." You gathered at AUM, believing that the teachings of Asahara is true, and are making training very hard. Thus you start to go on the path of enlightenment and emancipation.

Through the training based on faith, Kundalini rises and makes you feel *Etsu* (Ecstacy). As *Etsu* takes place,

Kundalini energy clears up the three subtle channels I mentioned before, namely Sushumna, Ida, and Pingala. Then it breaks the three Knots.

First, the Brahma Knot at the back of the Manipura Chakra is broken. Second, the Vishnu Knot at the back of the Anahata Chakra. Third, the Rudra Knot at the back of the head. Finally the Sahasrara Chakra is broken down. Then Chundali takes place.

Chundali purifies dirts (karma) accumulated since our past lives. This is the stage of *Ki* (Satisfaction). If you pass it, you get to the stage of *Kyoan* (Perfect Relaxation) and *Raku* (Perfect Ease and Comfort). Well, *Raku* is the condition in which you can sit in meditation for a long time. At this point you can get into *Sanmai* (Supreme Super-meditation). When you are in the state of *Sanmai*, your heart works so little that a stethoscope can not detect its movement. This is *Sanmai*.

If one enters into *Sanmai*, his soul leaves his body through one of his Chakras according to the level of his spirituality. Then, Six Yogas take place. Six Yogas are described in details in "Beyond Life and Death." They are *Bardo*, Dream, Phantom Body, Light, and *Poa*. Well, I mentioned only five. I missed one.

(Master Asahara asks a question of one of his disciples)
Master: "Sugimoto, What is missing?"
Sugimoto: "Heat."
Master: "That's right."

The reason I did not mention Heat is that Yoga of Heat is in the process of raising Kundalini. It is the basis of Six Yogas.

Now, we can know everything through Six Yogas. This is the stage of *Nyojitsu-chiken* (Omniscience). Then we can make out very well the process through which we are reincarnated in this world, beginning with *Mumyo*.

Similarities Between the Practice of Yoga and the Six Extreme Disciplines of Mahayana Buddhism

The Six Extreme Discipline.	**The Practice of Yoga**
Fu-se *(Offering)*	Niyama *(Five Observances)* *What one should do*
Jikai *(Observance of commandments)*	Yama *(Five Vows)* *What one should not do*
Nin-niku *(Patience)*	Asana *(Sitting Postures)* *To endure sitting for a long time*
Shojin *(Devotion)*	Pranayama *(Breathing)* *To control one's life force and mind* Pratyahara *(Sense Control)* *To withdraw senses from the external environment*
Zenjo *(Meditation)*	Dharana *(Concentration)* Dhyana *(Meditation)*
Chie *(Supreme Wisdom)*	Samadhi *(Supreme Super-meditation)*

Note:

1. *See Chapter Two for the details of the Six Extreme Disciplines*
2. *The practice of Yoga is from "Yoga Sutras" of Patanjali*

As a result we come to feel strongly, "Ah, I hate this world of sufferings. I want to get away from this." The next stage is *Onri* (Retreat), and then *Riton* (Leaving Desires). When you complete them, you attain emancipation, as I did.

This is "the Law of the Chain of Twelve Relations" preached by Shakyamuni Buddha. It is easy, isn't it? In addition, it doesn't contradict what I usually tell you. Originally, it is wrong that one teaching of the truth contradicts another. Whether it might be Tibetan Buddhism, Primitive Buddhism or Yoga, it pursues the same goal: the truth.

The Truth Is One

Some of you might not notice that the Buddhistic process of enlightenment is essentially same as the yogic. Then, let's look at "Yoga Sutras" of Patanjali in brief. "Yoga Sutras" which is classified as Raja Yoga teaches eight-step practice for enlightenment. The first of the eight is to try best not to do bad things. Second, to try best to do good things. Third, to acquire stable sitting posture for meditation. Fourth, to control the mind through breathing technique. Fifth, to withdraw all senses from the outside world. Then, concentration, meditation, and samadhi. Thus you go through eight practices.

It is very similar to the Six Extreme Disciplines that I always tell you to do, isn't it? (Similarities between these two are shown in Diagram) "Yoga Sutras" of Patanjali advocates much the same process of enlightenment as the Six Extreme Disciplines of Mahayana Buddhism. They also overlap with the Law of (Twelve) Origins I told you before.

No teachings of the truth contradict each other.

Glossary

1. Law of the Chain of Twelve Relations: the teachings of the Buddha in Agama.

2. Yokukai: the Gross World.

3. Shikikai: the Higher Astral World.

4. Mushikikai: the Highest Causal World.

5. The state of independent existence of one's True Self: the state of final emancipation. The soul has absolute freedom, happiness and joy.

6. Five Elements in the Gross Dimension: five energies that make up this world: Earth, Water, Fire, Wind, and Space Elements.

The Fifth Speech (Part One)

Catch Your Subconscious!

The Subconscious: the Commanding Room

Today is the fifth day of the seminar, and I'd like to speak about my experiences during meditation. It's about meditation especially related to the process of enlightenment and one of meditations you (the AUM members attending this lecture) will have to do. So, listen carefully.

First, let us think about the purpose of meditation. To do so, I need to explain the consciousness first. The consciousness consists of the subconscious and the surface consciousness which covers the subconscious. The surface consciousness is also called the actual consciousness. We usually think with the actual consciousness, and we know the workings of only this consciousness.

Though we are thinking with the actual consciousness, the driving force is the subconscious. The actual consciousness thinks by receiving the command from the subconscious.

Now, meditation starts. Through meditation we approach the subconscious. As you make progress, you are able to know the subconscious. It has the opposite character to the actual consciousness. It is direct and instinctive. Well, How shall I say? It is either yes or no.

For example, it either loves or does not. There is no inbetween; there is no case that it loves a little; or there is no case that it feels a little hungry. In short there

are only both extremes.

On the other hand, the actual consciousness is different at all. Of course the actual consciousness acts according to the command of the subconscious. However, it does not go to either of the two extremes as the subconscious does. Through the data it gets from its past experiences, it analyzes and judges like this: "I think this much can satisfy my appetite," or "This looks tasty, so I can eat this much." After that you eat.

Split Personality Is just before Emancipation

In short we have two contradictory consciousnesses simultaneously. When your practice is advanced to a certain point, you will be unable to understand which is the actual and which is the subconscious. You won't be able to tell one from the other.

Sometimes you are in the subconscious. Sometimes the actual consciousness is working. At this point split personality occurs. So the practitioner is sure to suffer split personality before emancipation. Emancipation is impossible without passing this stage. You will need AUM in order to go beyond this period, because you can not lead a normal social life. In the worst case people around you might push you to a mental hospital. On the other hand AUM can protect and take care of you well. You should remember this.

Let me add another period when you become mentally unstable. It is when you use almost only the subconscious and the actual consciousness remains a little. You need to go through this situation because you finally have to use only the subconscious in order to attain emancipation. In this period you are directly influenced by worldly desires. If you have attained emancipation, there is no problem with using only the subconscious. For worldly desires extinguish at the time of emancipation. However, as long as you have worldly desires, if they influence the subconscious, it would be ter-

rible. As I told you, the subconscious has only both extremes, so the worldly desires manifest themselves.

However, it seems that one who practiced in their past lives and one who is accumulating virtuous deeds thoroughly with other practices together can pass the stage only with a little trouble.

The Root of Desires Is the Subconscious!

The next subject is how the actual consciousness and the subconscious are working. As I told you, the subconscious is the driving force of the actual consciousness. The actual consciousness is working under the commands of the subconscious.

Suppose the subconscious ordered, "I want the opposite sex." This stress can be released only by the opposite sex. Receiving this command, the actual consciousness starts looking for the opposite sex around itself. If he can not find a good one, he will go to such a place as a brothel. It is at the time of ejaculation for men and orgasm for women that the actual consciousness is satisfied and sexual desires disappear on that level.

On the other hand, how about the subconscious which gave the command? It appears to have calmed down once, but in fact it keeps the desire. Do you know why? For instance, when one wants the opposite sex, the reason is not only that he wants to have sex. Many desires are mixed in a complicated manner: desire for love, peace of mind, monopolizing a partner, sexual satisfaction, etc. However, it's impossible to satisfy all the desires. Since they can not be satisfied, the desires remain. So the subconscious commands again soon. It's a never-ending cycle. As this experience is repeated certain times, we feel sufferings. I won't talk about this point now because I told you before.

The Approach to the Subconscious

Let me talk about when we go into meditation. A be-

ginner meditates hard on the level of his actual consciousness. Let's take up meditation of Jnana Yoga as an example. For example it analyzes the reason that you have sexual desire. You might think that is because you went and saw a porno movie, or because you took an aphrodisiac drink, or you might think sexual desire is instinctive.

However, none of them is the essential reason for sexual desire. For example, just take out those conditions one by one. If you had not seen a porno film yesterday, you might not feel sexual desire today. It may be true for today, but the desire may turn up tomorrow. Suppose you think that sexual desire arises because you saw a nude poster of a woman. Would you not have the desire if you had not seen it? Yes, you would have the desire sooner or later.

Next, let us think about an appetite. You may say that because you smelled a good smell of curry when walking on the street, I got hungry and ate it. Then, without the smell of curry, could you do without eating forever? Someone may say, "because I exercised, I got hungry and ate it." Is it really true? Could you get along without eating if you had not exercised?

Continuing such an approach to desires, we start to think, "Wait, all of these may be the tips of desire. There must be something which gives information on the root of this desire." "Something which gives information on the root of this desire" is the subconscious.

Change Data in the Subconscious

Between the actual consciousness and the subconscious is the state like sleeping. It is the state of absent-mindedness. So, as you erase the actual consciousness to a certain degree through meditation, you feel absent-minded and become unable to think. This is easy to understand because the actual consciousness which has been thinking so far disappears.

In addition, at some time you go back to the actual consciousness and at some time you go to the subconscious. This is, as I told you before, the state of split personality.

By the way, in case of one who practiced in his past life, his actual consciousness has already faded due to his past practice. So there is a man who seems to suffer split personality by nature. It is not a shame at all. It is nothing but proof that he's been trying his best to clear away the actual consciousness since his past life.

Now, after removing the actual consciousness completely, we enter the world of the subconscious. As I told you before, a desire here is either of the two extremes; it does exist or dose not at all. There are only both extremes. So, it is direct.

For example, if you have sexual impulse when you are meditating, it quickly turns into a sexual image. As soon as you have an impulse for food, you get a vision of food. The same thing will happen when you are sleeping. In addition, as soon as you want to see the person you love, not out of your sexual desire but in the real sense of love, then you can talk with the person. This is how our subconscious is.

So, the subconscious is very easy to understand, because it is simple. If only its data are exchanged smoothly, you can make it clean and clear.

From Shiki (Astral Impressions) to Emancipation

At this point our discussion has been connected with what I spoke about yesterday. (Editor's note: "What I spoke about yesterday" is compiled in the Fourth Speech, Part Two "The Law of the Chain of Twelve Relations." The main point is how one's True Self missed its true state and came down to lower worlds) Our souls or our True Selves were dragged down to this life of illusions due to the interference of the three Gunas. Do you remember the stage of *Shiki* (Astral Impressions) in that

process? In this stage one's True Self experiences the Astral World. The subconscious is linked with the Astral World. This is important. So through changing your subconscious, you can clear away the experiences that your True Self did there. That is, you can go back to the stage of *Shiki* and remove the process which follows the stage.

There are three ways to do so. One is to wait for bad karma to disappear by making no more bad karma. It becomes possible because you will be able to completely understand the process of *Shiki* (Astral Impressions) through the subconscious. The second is to convince your True Self of its mistake, saying "My True Self, you went astray deep in the dark. Now is the time to realize it! Get away from the dark." The third is to input the opposite idea to experiences of your True Self and erase the memory it has got so far.

If you erase your experiences of the Astral World in this way, the Astral World becomes transparent, and you can understand *Gyo* (Three Actions), one step before *Shiki* (Astral Impressions). Experiences of the Causal World can be removed by *Sanmai* (Supreme Super-meditation). Naturally the Causal World becomes transparent and you can understand *Mumyo* (Darkness and Ignorance). In other words, you can understand that it is through the interference of the three Gunas that your True Self started to go through the process towards sufferings. Your True Self understands this. Then it gets away from the influence of the three Gunas. Since your True Self understands this fact, it does not want to go through the process of sufferings again.

In this way *Mumyo* (Darkness and Ignorance) disappears at last. This moment is emancipation and enlightenment. You can feel clearly, "I am emancipated."

The above process of emancipation has never been explained by anyone. Whatever scripture you may read, you can not find it. Now I am disclosing it for the first

time. I even think it might be arrogant for me to do this, but it is my present for you.

The Consciousness of a Buddha Is Emptiness

I'm sorry to have changed the subject so often. Let me go back to meditation. As you make progress in meditation, the actual consciousness disappears completely, and you enter the world of the subconscious only. In the beginning of meditation with the subconscious, you are in the condition of sleep or close to sleep. You have little ability to think.

Through the practice of virtuous deeds and the Six Extreme Disciplines, however, you will be able to think in such near-sleeping condition. Then, you need to concentrate on each desire. By so doing, you can make the subconscious transparent.

I explained the subconscious in relation to the process of going back to *Shiki* (Astral Impressions), to *Gyo* (Three Actions), and to *Mumyo* (Darkness and Ignorance). This time I will focus on the subconscious itself.

When a practitioner stops all workings of the subconscious, he becomes a Buddha. In one word, a Buddha means an awakened person. It is empty there. What is empty? All information is arranged in order and is perfect, and there is no fixed idea. This state of mind is what I expressed with the word "empty." This is the word which best describes the feelings that I had when I reached emancipation.

The Supreme Training Method Is This!

As you can see from what I have told you so far, the point of your meditation is how to approach your subconscious.

As an effective method to do so, AUM is advocating the four extreme disciplines: *Fu-se* (offerings), *Jikai* (the observance of commandments), *Nin-niku* (patience), and *Shojin* (devotion). However, they are not easy for every-

one to carry out. So, I have another way to approach the subconscious. First, get a stable sitting posture by practicing asanas. Next, control your life force with pranayamas so that you can go into the subconscious easily. Then go into the subconscious completely through the practice of mudras[1]. When getting into the subconscious, take away all your inner dirts. This is the practice of AUM.

There is probably no practice superior to AUM's anywhere in *Mushikikai*, *Shikikai*, and *Yokurokukai* (the six worlds of desires) which ranges from the world of gods to the hell. You'd better think there is no training method other than AUM's.

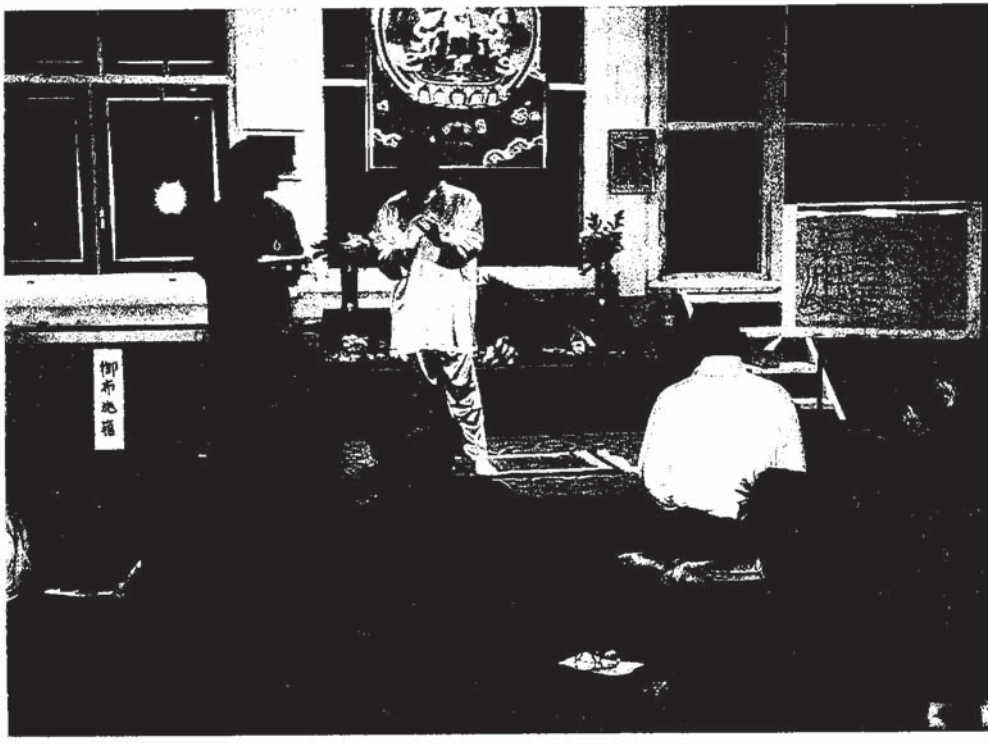
Let me explain the practice of AUM more in detail, because it will be your great concern in future.

When you become able to go into the subconscious with mudras, I will initiate you into secret meditation methods. For examples, *Guru Yoga*, *Chundali*, etc. You change your subconscious with this meditation. How? You root in your subconscious the mind to become a Mahayana Buddha.

Then your subconscious wishes to become a Mahayana Buddha. So the actual consciousness devotes your life to the Six Extreme Disciplines, the practice of the Mind of the Four Immeasurables and salvation. This speeds up your progress and decreases your bad karmas one after another.

Some people can not clear this practice. They are very egoistic persons. For example, those who think this world exists for the sake of himself or herself, those who have strong desires for goods or survival, and so on.

To such egoistic persons, the gap between the mind of a Buddha and theirs is too large; they are two different things. So they can not accept the mind of a Buddha smoothly. If they force themselves to accept it, they get only confused. On the other hand, there is no problem for those who have a kind of basis for the mind of a


御布地福

Buddha.

The Emancipated Eradicate Sufferings in a Moment

Do you think emancipated or enlightened persons have any sufferings? I am interested in what you think of it. I guess you probably think that they have no sufferings because they are in the condition of absolute freedom and happiness. In fact they do have sufferings. As long as they have physical bodies in this world they can not be free from sufferings. However, they know how to cope with sufferings. In fact they can cope with and eliminate them quickly. This is how emancipated or enlightened persons are.

The causes for sufferings come into our actual consciousness through our sense organs. In case of ordinary people, information that becomes the causes for sufferings goes into the actual consciousness, and then goes into the subconscious, and finally roots itself there. This is the worst case. For once it is rooted in the subconscious, you can not take it away so easily. What's worse, information rooted in the subconscious can adversely affect your conduct and thoughts. So you feel more sufferings. Or rather, real sufferings start at this point.

On the other hand, emancipated persons can eliminate the causes for sufferings as soon as they enter the actual consciousness. They can do so by inputting the opposite idea a little in meditation. So it is quite easy. That's why I can say that emancipation brings you absolute freedom and absolute happiness. For there is, of course, no real sufferings which are rooted in the subconscious.

Glossary

1. Mudra: a kind of yoga technique.

The Fifth Speech (Part Two)

Eradicate Sufferings

Eliminate Mumyo, the Cause for Sufferings

Let me change the subject and speak about *Agama*[1] (the *Agon* Scripture), one of Buddhistic scriptures. It reads, "Life is all sufferings. Why do sufferings arise? The root cause is our *Mumyo* (Darkness and Ignorance). *Mumyo* is that one does not understand the truth."

Let me take up attachment for example. The root of attachment is very tasty. It pleases us a lot. However, this is not the truth. Our anger defends ourselves and satisfies our egoistic desires. However, this is not the truth. Even if you tell a lie, if you can escape from difficulties at that moment, you feel relieved much. However, this is not the truth. When you feel sexual desire, if you have sex with anyone you can, the desire may go out temporarily. However, this is not the truth.

There are too many untruths to count. They are, put in another way, called *Mumyo* (Darkness and Ignorance). Shakyamuni Buddha said that because of *Mumyo* we were suffering. See if this is true or not through your own experience.

Now, what should we do to eliminate *Mumyo*? Shakyamuni Buddha said,

"First, realize sufferings of this world. Realize that this world is wholly sufferings."

"Sufferings always rise as long as we live and have a

gross body and a subtle body[2]."

I like the word "rise" which describes the nature of sufferings very well. Sufferings are usually sleeping. When we are walking, in other words, when we live and stumble at them, they rise. This is called the rise of sufferings. In addition he said,

"Eradicate sufferings."

Then what is the way to do so? Here comes *Hasshodo* (The Eight True Paths).

However, it's impossible for a lay practitioner to practice *Hasshodo*. It is impossible in the environment of civilized countries. However, I will explain it anyway, because some of you may want to try it.

The Eight True Paths Are Out-dated

Many men of religion have expounded the Eight True Paths so far. They also insist that you can practice it.

However, I believe that though you may practice it to some extent, it is impossible to do it exactly. You can see why, if you think over the true meaning of the Eight True Paths.

1. Sho-ken (Right Observation)

The first of the Eight True Paths is *Sho-ken*, or Right Observation, which means to see rightly. What does it mean to see rightly? You can take a note if you like. It means that you should see everything according to the Law of the Chain of Twelve Relations, and that everything is suffering.

However, we are in a civilized society. To live on, we have to make money and we have to eat. If you have a family, you have to love your wife and children. At this point you should think that Right Observation is impossible. Don't you think so? Though things might be different for a monk who keeps away from a mundane society, we are steeping ourselves deeply in a mundane society. A mundane society is a world of illusion or a wrong

world. It is useless to try hard to see things rightly within such a world.

Since I told you I would explain the Eight True Paths, let me touch on the rise of sufferings anyway. Sufferings arise in accordance with the Law of Twelve Origins. The Eight True Paths tell you to realize it through Right Observation. Though I explained the Law of Twelve Origins before, let me review it in brief here.

One's True Self which had been in the state of absolute freedom had an illusion due to the interference of the three Gunas and started to go on the wrong path. After experiencing the Causal world and the Astral World, it incarnated itself in the world of sufferings and felt sufferings there. After that it is increasing sufferings as it gets attached to and bound by many things there. This is what the Law of the Chain of Twelve Relations says.

2. Sho-shii (Right Thinking)

Next, the practice to accurately understand each process of the Law of the Chain of Twelve Relations is Right Thinking. What kind of practice? First, it says that you should analyze general things or circumstances around you, and you should see if your analysis is related to Right Observation.

Second, it says that you should analyze your conducts and ways of thinking. This is Right Thinking. You may be able to do this. However, since the requisite for Right Thinking is Right Observation, if you can not carry out Right Observation, you can not succeed in Right Thinking, either.

3. Sho-go (Right Speech)

The next is Right Speech. This is relatively easier. It means that you should tell only truth and use gentle words.

4. Sho-gou (Right Behavior)

The forth is Right Behavior. This is about the way of living. Shakyamuni Buddha said, "Understand importance of each day and practice hard." This is, however, too vague for us to understand, isn't it? In fact it talks about the practice of Buddhism. So it means that you should do nothing but the practice. This is not possible for you, either.

If I forcefully apply it to lay practitoners like you, it can be interpreted like this: You can not help working. Minimize your pleasure in a family life and practice instead. Practice asanas, pranayamas, mudras, and meditation of *Guru Yoga* or *Chundali* as hard as possible.

This is because people don't know when they die. You might die tomorrow or the day after tomorrow, but you don't have any guarantee for happiness in the next life. If you wish happiness in your next life, make the best use of each day and practice hard. This is interpretation of Right Behavior for lay practitioners.

5. Sho-myo (Right Life)

While Right Behavior is about your daily life, Right Life is a life-work. It says, "Live in such a way to attain real emancipation and enlightenment all through your life." This implies to become a monk. This is rather difficult, too, for we have to work and take care of our family. If you don't take care of your children, they will go wrong. If you don't take care of your parents, they will feel sad.

However, Shakyamuni Buddha said, "Don't care about such things, leave your home and practice hard for emancipation. Cut away all roots of attachments and strive for emancipation." This is Right Life.

6. Sho-nen (Right Ideas)

The next is Right Ideas. What does this mean? This means that though it is painful to leave your home, you

The Eight True Paths

1. Sho-ken *(Right Observation)*
   To see everything rightly according to the Law of the Chain of Twelve Relations.

2. Sho-shii *(Right Thinking)*
   To make the practice to understand accurately each process of the Law of the Chain of Twelve Relations.

3. Sho-go *(Right Speech)*
   To tell only truth and use gentle words.

4. Sho-gou *(Right Behavior)*
   To practice hard every day.

5. Sho-myo *(Right Life)*
   To become a monk and practice for emancipation.

6. Sho-nen *(Right Ideas)*
   To concentrate on yourself and continue to aspire for emancipation.

7. Sho-shojin *(Right Devotion)*
   To observe commandments and devote yourself to practice intently.

8. Sho-jo *(Right Meditation)*
   To practice meditation to terminate the workings of the subconscious with all your might.

should endure it, and concentrate your attention on yourself; always have the idea of attaining enlightenment. We call this *Sho-nen*. Thus this is a mental practice.

7. Sho-shojin (Right Devotion)

Right Devotion is about actual conducts. For example, even if it rains, if water does not come up to the Manipura Chakra, you must keep meditating. Devote yourself to meditation intently. Spread the law of the truth intently. In this way, there are various rules. This is Right Devotion. You may practice Right Devotion before Right Ideas.

8. Sho-jo (Right Meditation)

The last one is *Sho-jo* which means right meditation. Right meditation is, as I told you, the meditation which terminates the workings of the whole subconscious. You terminate it and burn up its root. Practice this meditation with all your might. This is Right Meditation.

Thus the Eight True Paths consist of Right Observation, Right Thinking, Right Speech, Right Behavior, Right Life, Right Idea, Right Devotion and Right Meditation. Now in our civilized society can we practice the Eight True Paths? Of course, not.

The Birth of Mahayana Buddhism

After Shakyamuni Buddha entered Nirvana and his best disciples passed away, to my regret, Buddhists became lazy. Do you know why they became so?

Shakyamuni Buddha and his distinguished disciples had great superhuman power. They always devoted themselves to practice and realized the truth. Since they were so high in the level of spirituality, they had many followers.

So, other practitioners of Buddhism did not suffer from lack of food due to the name of Buddhism. There

was no worry for a place to sleep, because people believed in them. So they had an easy time of it, though they had not had power yet and still had to practice. Since they did not go through any real training, they could only speak about the teachings of Shakyamuni Buddha after his entering Nirvana. "I heard this. One day, the Buddha was in the garden of Anatapindhika in the forest of Jeta in Savati..." They could at last tell only the teachings.

On the other hand, Brahmanism which is a source of Yoga declined due to the spread of Buddhism. Brahmans thought, "We should do something to change this situation." Then they improved old-fashioned Yoga, and they competed with Buddhism with refined Yoga.

Time passed. As I told you, Buddhism declined. Conversely, Yoga which had developed from Brahmanism gained power. That's why followers of Buddhism felt, "Yogis have greater power and better take us to higher worlds." So, they began to abandon Buddhism and its monks.

Then Buddhist monks got in trouble. They could not live under such circumstances. So some very distinguished monks did practice with all their might. They thought about how to meet the demand of their believers. In this way Mahayana Buddhism was born at last.

The Six Extreme Disciplines Are the Only Way

Mahayana Buddhism does not advocate the Eight True Paths, nor does it have the Seven Subjects and Thirty-Seven Paths. However, It does not mean that Mahayana Buddhism is inferior to Primitive Buddhism, because it has the Six Extreme Disciplines. This is six kinds of extreme disciplines that I always tell you to do. The great point of the Six Extreme Disciplines is that it includes the process through which lay people can attain emancipation. So this is suitable for those who can not become monks and wish for emancipation in a modern society.

Since some of you may not be familiar with the Six Extreme Disciplines, let me touch upon it here once more. (Editor's note: the author mentioned the Six Extreme Disciplines in the previous lecture which is compiled in the Second Speech)

1. Fu-se (offering)

The first of the Six Extreme Disciplines is offering. You may say, "All religious groups tell us to do offering. It isn't only a means to collect money, is it?" Well, it might be true of some organizations. The true meaning of offering is, however, to help you not to cling to goods, (your own) peace of mind, and wrong fixed ideas. This is the principle of offering.

Ordinary persons are attached to materials, stability of themselves and fixed ideas. So, the practice of offering is necessary to erase attachments.

Therefore those who can offer all their property, those who can help others have peace of mind in spite of their sufferings, and those who know the truth and can explain the truth to others, do not need to practice offering. For they do not have attachments.

2. Jikai (observance of commandments)

Those who can immediately carry out everything which his guru (master) tells him to do, for example, "You must not do this. Stop doing this," do not need to observe commandments any more. However, ordinary persons can not do it, so they need this practice. In addition, since they want many things due to their egos and desires, the observance of commandments is needed to control it.

3. Nin-niku (patience)

Then the third is patience. Those who are constantly challenging their limits even if they are torn off or even if they vomit blood and are dying, do not need to practice patience. (Editor's note: "even if they are torn off..."

This is the literal translation of the common Japanese phrase which means that one makes desperate efforts.)

However, since our will is very weak, we need the extreme discipline of patience.

4. Shojin (devotion)

The last one is devotion. Those who always place practice above worldly things do not need extreme discipline of devotion. However, ordinary persons seek for worldly pleasures more than practice. So we need extreme discipline of devotion.

As you can see, it does not ignore lay practitioners. Where does it say that you must take everything as sufferings. Where does it say that you must abandon attachment?

As for observance of commandments, see "Yoga Sutras" of Patanjali. It also teaches what you must not do and what you must do. Extreme discipline of patience is to cultivate a strong will, and is the same as the process of Raja Yoga. After passing patience, you go to practice of devotion. In the Six Extreme Disciplines, extreme discipline of meditation comes after devotion, and extreme discipline to know everything comes finally. This corresponds to the process of concentration, meditation, and samadhi in the practice of Raja Yoga.

Such similarities are because Buddhism and Yoga have competed with each other for a long time, and had a good influence on each other. Another reason is that both of them are paths to the same truth.

Be Confident!

The Eight True Paths and the Seven Subjects and Thirty-Seven Paths are very good training methods. However, it is not useful in modern times. Absolutely not. For example, Right Observation of the Eight True Paths is impossible to carry out. There's no manual of Right

Observation for us. Only I can show the true way to see things. What's worse, those who are in this world of illusions and whose True Selves are still deep in darkness, may not be able to feel sufferings. They may think there are many kinds of pleasure. So they can not see things correctly at all.

If there's no manual and it is impossible to practice Right Observation by yourself, it means that you fail in the first stage of the Eight True Paths.

That is why AUM has the unique training system which best suits you. It certainly makes you enlightened and emancipated if you do your best. AUM has such a good training system. So I want everyone to practice it with confidence.

Glossary

1. Agama: one of the Buddhistic scriptures. The collection of sermons of Shakyamuni Buddha compiled by his distinguished disciples.

2. A subtle body: the body which can go to the Astral World.

The Sixth Speech

Prediction and Salvation

A Nuclear War Would Be a Certainty!

I'd like to talk about what is going to happen to the world and how we should live from now.

First let us turn our eyes to the future of Japan. (Editor's note: AUM Supreme Truth is based in Japan.) Japanese have been enjoying a wealthy life. It is brought about by a hard life during and after World War 2. What I mean is that Japanese people accumulated *kudoku* through a hard life and gained a wealthy life. (*kudoku* means a good deed or the amount of good deeds one have accumulated.) However, the rich life you enjoy will decrease *kudoku*, if you indulge yourself in it and don't accumulate *kudoku*. People don't realize this easily. What do you think is waiting for you if you lose your *kudoku* without being aware of it? It will be so terrible.

This is my prediction. Japan will gradually suffer from economic difficulty after economic friction with the United States and European Countries. It will be triggered off in 1990. However, if AUM has at least one or two branches in each country of the world by 1993, the prophecy I will make from now will not come true.

Conversely, if true Bodhisattvas (practitioners who wish to be a Mahayana Buddha) do not gather and AUM does not have two branches or more in each country by

1993, what do you think will happen? Japan will rearm herself in 1993. Then a nuclear war is sure to break out from 1999 to 2003. I Asahara have mentioned the outbreak of a nuclear war for the first time. We have only 15 years before it.

Spread all over the World!

However, I believe that we will have branches in each country by that time. And branch managers will be those who perfected Yoga or attained at least enlightenment of Buddhism. All members of AUM are very serious and earnest. So I am sure that we will do so. It's also my earnest wish.

For if we can do so, we can avoid a nuclear war. You must think why it makes it possible to avoid a nuclear war. The reason is as follows.

If a leader of a branch in each country have perfected Yoga, he is a Buddha, namely an awakened one. As Shakyamuni Buddha was beloved and respected by many people, we can imagine that a leader will be beloved and respected alike.

Their preachments will deny killing, violence, and wars. If more and more people practice according to their teachings and oppose to wars, we can at last avoid even World War 3.

As AUM branches will increase over the world, the points which give out divine energy will increase. If so, we will be freed from violence, and then wars at last.

So, we need to spread the teachings of AUM over the world for this sake. We need to make branches in each country. The United States! Let us have a branch in the United States first.

In the United States, things of any kind can be in fashion very quickly. Japan is not comparable on this point. If a perfected or nearly perfected person spreads the teachings of AUM, saying, "The teachings of AUM is like this," and "The root of the truth is AUM," a conflict

will be avoided. After the United States we go to Europe. Finally let us make a center in the Himalayas, the place of origin of Buddhism and Yoga. At this point my mission will be over.

If AUM can understand and practice the intention of Lord Shiva and carry out its mission by 1993, a war can be avoided certainly. Conversely, if we fail to understand and carry out his intention, and always think only about ourselves, it is impossible to avoid a war.

The Last Method for Salvation

By the way, we should also think about this. In modern times, No matter how powerful an individual may be, he can not influecnce the society which is working systematically. AUM itself should work systematically. In this regard, the most important thing is to expand this organization so as to be able to provide the place for those who want enlightenment and emancipation. It cannot be done by myself. Your power is necessary. Your cooperation is necessary.

This is the only way left for us to save ourselves as well as others, judging from my astral vision, intuitive wisdom and my knowledge inferred through Jnana Yoga.

Protect the Training Place for the Truth, the Earth

Even if such a global war as to be called World War 3 breaks out in 1999, 2001, or 2003, it is not a big problem for one who has attained emancipation by that time. "Something flashed (flash of nuclear bombs). Okay I will enter Clear-light[1]." In this way you can throw away your physical body.

However, when people around you are in agony, I don't think you can say, "Because you did not practice, you can not help suffering. Because I did practice and attained emancipation, only I will go to a comfortable world." We can not do so. So we need to avoid such a

circumstance itself, namely World War 3.

Besides, we do not have a mother country. Originally we do not. Though we are now in the world of human beings which is one of *Yokurokukai* (the six worlds full of desires), we may be reincarnated as insects and worms in a future life. We may also be reincarnated in the hell. From this viewpoint, we don't need our country. We don't need a country to satisfy our ego.

Then, what do we need? We need a space or a place to reincarnate ourselves many times and keep going on the path of the truth.

The place is neither America nor Japan. Nor is it Europe. It is the whole earth. So it is the earth that we must protect.

For this sake, we need great many emancipated persons. Here comes the need for a more systematized and bigger organization. For example, we need an organization in which you can do intensive meditative practice in a couple of months in order to attain enlightenment when you want freedom of the mind. As I said, to make such an organization, your cooperation is needed.

Spread the Truth

We are doing practice now. So, no matter how bad the situation becomes, we have the refuge called Clear-light as the last resort. Clear-light means to transfer the consciousness from the physical body to the Astral Body to get away to the Astral World. Then even if nuclear weapons are used, our Astral Bodies stay alive, though our physical bodies will be destroyed. If you want to be born in this world again, you can do so with a new physical body. An emancipated person can do this. If the earth is so devastated as to be hopeless, you can be born in another planet.

Talking back about others, however, we can not look on those who are burned in agony. We can not think it is all right if only we are happy.

That's why I'd like to say this to you: "You yourself should become a Buddha. You should preach my teachings, or rather the cosmic truth, and should turn out many Buddhas. Spread the training system of AUM in a global scale and scatter Buddhas all over the world." If we accomplish this, all battles and conflicts will come to an end.

Perfect Training System

Then how do you think I can say that battles will come to an end. If a country has many believers in the teachings of the truth, it won't have any internal conflicts, and will avoid waging a war against foreign countries. As such countries increase, the earth will be more peaceful and secure. So I assert that there will be no battles of any kind.

Only AUM can make it possible, because it has a excellent training system. The training system for your emancipation and enlightenment is perfect. If it spreads all over the world, we can avoid World War 3 certainly. I can guarantee this.

Now you see what AUM is going to do in future. It will become more and more systematic. Though it will be systematic, I don't mean to ignore your opinions when I go forward. On the contrary, I'd like to hear your advise and comment more from now on. Please give your help to AUM.

Emancipated Persons One After Another

My Shaktipat may come to an end in Dec. 1988 because I have other things to do.

You (the AUM members attending the lecture) may think that you won't be able to receive Shaktipat after that. Don't worry about it. I will surely make other Buddhas you can acknowledge. So you can receive Shaktipat from Buddhas other than me.

First, I put Khemā (one of his best disciples.) into the

single-cell intensive training. I won't let her get out until she attains emancipation. The next is Niimi (one of his best disciples). Well, this year at most a couple of persons will be able to attain emancipation. However, it will increase in geometrical progression. So you don't need to worry about Shaktipat.

About the Coming Three Years

Let me briefly tell you what will happen for the coming three years, from 1987 to 1990.

First, talking about the general election in Japan, there may be big ups and downs. This means a land slide victory and crushing defeat of Liberal Democratic Party. (Editor's note: Liberal Democratic Party is the ruling party of Japan for about forty years. It won over 300 seats in the last election, which was well over a majority in the Diet) The crushing defeat means to win only some 200 seats in the Diet. (200 seats are below a majority.) Especially the election for the House of Representatives may go through big fluctuation.

People may go more pragmatic. The mass media which are manipulating us, may give us only three worldly pleasures: appetite, sexual desire and sports. In other words, it may restrain spiritual aspect gradually.

The next is about a political aspect, the power of the government, particularly of the police may be increased. Japanese people may be gradually controlled to have uniform thoughts.

In addition, it may become difficult to distinguish between winter and summer. For example, there may be very cold days suddenly in April and May, and may be very hot days in December. As to trade problems, yen may get stronger. I believe it may go beyond one hundred yen to the dollar. For the two years from 1991, the import of farm products will be liberalized. Politics may be more right-winged. Rearmament in 1993.

Though there are many other small things to happen,

I like to conclude today's lecture now.

Glossary

1. Clear-light: transparent light that appears just before emancipation.

The Seventh Speech

The Entire Picture of Tantra Initiation

The Initiation of the Secret

I'd like to talk about the initiation and the practice of *Tantra*. Initiation is, put simply, the instruction of the secret. It is the ceremony in which a guru (a master) gives his teachings, spiritual energy and experiences to his disciples. Only after you receive initiation, you can start practice of a certain stage. So, this is a very important ceremony.

There are four major stages in the initiation of *Tantra*, from the first initiation to the fourth initiation. Then I will explain them one by one from the first initiation.

The First Initiation

The first initiation is called *Pumowan* in Tibetan. It is a ceremony of entrance into *Tantra*. In other words, it is an entrance ceremony to become Five Buddhas.

Though it is entrance into *Tantra*, very hard practices are required before one reaches this point. They are four kinds of extreme disciplines to be completed beforehand: extreme discipline of *Fu-se* (offering), *Jikai* (the observance of commandments), *Nin-niku* (the cultivation of a strong will through patience), and *Shojin* (devotion). (See p. 84 for the details of these practices.) Only after making a basis through the four practices, you can get into

an advanced practice, namely *Tantra.*

I'd like to say this as usual. Do the practice which consolidates the basis for *Tantra* by yourself. I have a limited time to teach you, but I'd like to teach you the most advanced technique. So I want you to practice the basics by yourself. If you don't understand something, consult with instructors. I will proceed with my speech on this assumption. Though I did not say this before, the basic training will give you the ability to concentrate for many hours, which is necessary for Tantric practice. Thus, if the foundation is not consolidated, the next practice is impossible.

Now, let me go back to *Pumowan* or the first initiation. The ceremony of this initiation is different from one sect to another. Let me take up Gelugpa Sect for example.

There are six steps in the first initiation. The first step is "the initiation of water" in which one is recognized as a practitioner of *Tantra.* A practitioner receives water and a training method from a guru.

The next is "the initiation of a royal crown." A practitioner receives a royal crown and the training method to become *Ratnasambhava* (*Hosho Buddha*).

The third is "the initiation of a vajra." A vajra symbolizes the mind of a Buddha. It's *kongo* (diamond) in Japanese. In this initiation one receives this Vajra and the training method to become *Amitabha* (*Amida Buddha*).

Let me go to the fourth step, "the initiation of a vajra-bell" Here one receives a vajra-bell with the training method to become *Amoghasiddhi* (*Fukujoju Buddha*).

In the next initiation one receives a name as a practitioner of *Tantra* and the training method to become *Vairochana* (*Dainichi Buddha*). Finally one receives the training method to become *Akshobhya* (*Ashuku Buddha*).

What I have told you is about the initiation of Tibetan Buddhism. My method, namely, the method of AUM is a little different, so I'd like to touch upon the differences

before finishing the first initiation.

My method utilizes the process of my practice in past lives. I was a practitioner of *Tantra* and attained emancipation in my past lives, too. Because I had such an experience in my past lives, I could attain emancipation in this life while I am young. Since you (the AUM members attending this lecture) have me as a master, if you practice hard what I teach you, you will be able to attain the final goal: to become a Tantra Buddha.

On the other hand, I myself have no guru in this life. I taught myself depending on the memory of my past lives. When I came to a deadlock which I could not manage to break, Lord Shiva gave me a suggestion.

So, I want to give you the initiation based on the same process I went through. I have already given my initiation to those who reached a certain stage. So I think some of you may know it. Now, I will explain my initiation.

Part 1 of the first initiation is "the ceremony of entrance" which is the same as Tibetan Buddhism. So let me skip this and talk about Part 2 to Part 6 which are practices to become Five Buddhas. Here the order of practices is different from that of Tibetan Buddhism.

The First Initiation Part 2

In this second stage I give a vajra and the training method to become *Akshobhya*. When you clear this, in reward of the virtue you accumulated with this practice, you can consolidate unbreakable foundations for (Tantric) practice.

The First Initiation Part 3

Then I gives a *Shimpito* (a mystic sword) and the training method to become *Ratnasambhava*. Through this practice you can cultivate a strong will and wipe out all idle thoughts.

The First Initiation Part 4

Next comes the practice to become *Amitabha*. You can get a vajra-bell and what we call precise "discriminative wisdom." Then getting precise discriminative wisdom, you save people with the true dharma. The point here is to imagine that the tone of a vajra-bell is the voice of a Buddha which comes from his discriminative wisdom.

The First Initiation Part 5

When you come as far as to Part 5, you acquire three-dimensional *siddhis*. *Siddhi* means psychic power. "Three-dimensional" in this context means to be able to work in this world. The reason that it is workable only in this world is that you have not had the Astral Body in this stage yet. What you are initiated into here is the training method to become *Amoghasiddhi* and a sutra. This sutra is totally different from ordinary sutras of Buddhism. The teachings I have brought from the Astral World are written here. So, only those who receive my initiation can know it. I like you to come up to this stage soon so that you can see it.

The First Initiation Part 6

At last we have come to the last step of the first initiation. This is the method to become *Vairochana*. Here a guru gives the Astral image that he has sex with the opposite sex. Through the union of a sperm and an ovum in the Astral dimension, you can have them make your Astral Body. The initiations from this stage has a Tantric taste.

The Second Initiation

Well, let us keep the first initiation here and move towards the second initiation. It is called "secret initiation." What does a guru give his disciple here? That is white semen and red blood. However they are replaced by symbols of white and red such as the white wine and

the red wine, or yogurt and tea. When both a guru and disciple are on a high level, real semen and blood are used. However, it is rare, because it is nearly impossible that both a guru and disciple are on a high stage, though I received initiation with real ones in my past lives.

The blood moves through all the blood vessels including brain-cells. The semen is necessary to transfer experiences of a guru. A man is made from light blood from his mother and semen from his father. So it's natural that Tantrist who will become a child of a guru should receive them. If you don't know about this light blood and semen, read 'Moment of Death' in "Beyond Life and Death."

Let me add this, My Shaktipat is used for this second initiation and after.

The Third Initiation

Let me go to the third initiation. This initiation leads you to the stage called *Dewachembo* in Tibetan, or *Mahasuka* in Sanskrit. I express this state with the word of *Tai-raku* (Supreme Pleasure). So *Dewachembo*, *Mahasuka* and *Tai-raku* are the same state.

In this initiation, the image of Dakini is given with pictures, statues, and words. Dakini is a celestial maid, or an angel to help a practitioner.

This image gives a sexual stimulus. So sexual energy of a practitioner gets very strong and starts to go up. This energy stimulates the Brahma Randra[1] in the crown of his head, and the energy of *Chi* (Wisdom) falls down. This fall of the energy of *Chi* purifies the mind. This is the process from *Tumo*, or the awakening of Kundalini, to *Chundali*. *Dewachembo* or *Tai-raku* (Supreme Pleasure) is experienced through *Chundali*.

By the way, there is a lama (a high priest of Tibetan Buddhism) by the name of Lobsan Tenjin. He conducted an experiment in *Tumo*, namely raising sexual energy, two years ago in Harvard University. It confirmed that

his body temperature got 15 degrees (Celsius) higher than the normal temperature. Such strong energy goes up in *Tumo*.

I met him in the town of Dharamsala in India where he was practicing meditation in a mountain. I talked with him about the practice in the small cave made of natural rock.

In this connection, let me add that men can attain this stage more easily than women, because men have more sexual energy.

In addition, one starts to have various mystic experiences after this initiation, because *Chundali* is the source of mystery.

The Fourth Initiation

This is the final initiation in *Tantra*. In this initiation a guru explains to a disciple the process from mystic experiences to emancipation. It's very important, because one can easily make mistakes in this stage. For example, he can wrongly believe that he has attained emancipation though he has not actually. He can indeed make a lot of mistakes.

There are quite a few people who shamelessly declare, "I am emancipated," though they have not been emancipated yet. I believe that they made mistakes in this stage. You are all right because I am always with you. I believe you can go to the last stage, only if you have a strong desire to do so.

In addition, since the mind becomes very confused in this period, a guru thinks of it when explaining the process. When the mind gets confused, you may get caught by fear or may get sad suddenly. A guru's explanation is useful in minimizing such influence.

Now these are the last practices. It is to make the state of *Sunju*, which has two levels. One is *Robesunju*, and the other is a yet higher level called *Mirobesunju*, the highest level of *Tantra*.

Robesunju

Well, let me speak about the state of *Robesunju* first. In the third initiation a practitioner gains the subtle body and Clear-light. If you complete the stage of the third initiation, you can get the subtle body and Clear-light. The subtle body means the body of a Buddha, and Clear-light is the mind of a Buddha. Those who reach this stage have already obtained them.

However, though you have them, they are separate from each other. Since the body and mind are separate, they are, of course, useless.

So you need to shift Clear-light to the subtle body. The technique of this transfer is called *Poa*, and it's said that it takes a long time to master this technique.

Now, if one succeeds in *Poa*, what will happen? First you are not influenced by karma because your mind is shifted into the subtle body. However, it does not mean that karma has been erased out. If this karma is not erased out, you have to be reincarnated again. To avoid reincarnation, you should eradicate all your karma. Here comes the need to practice *Mirobesunju* next.

By the way, after the subtle body with the mind starts to act through *Poa*, one begins to experience high-level mystical experiences with the subtle body.

Mirobesunju

The very final stage is *Mirobesunju*. In this stage the practitioner eradicates all the remaining karma. When you finish to do so, you are *Guyasamaja*. *Guyasamaja* is the Buddha of *Tantra*. At this point everything is attained.

If you think of the long way of initiation, you may feel it very difficult, but it is not impossible at all. Originally *Tantra* has the technique to attain emancipation in one life. Especially the method I teach is very effective. It has nothing unnecessary, because I left out all unnec-

essary practices from conventional technique of *Tantra*. So try your best to master it, and become *Guyasamaja* in this life.

Glossary

1. Brahma Randra: what connects this world with the Higher Astral World. It is situated in the brainpan.

CHAPTER TWO

THE PATH TO THE TRUTH

The Process of Emancipation
Experienced by Thirty-one AUM Members

Editor's note:
The editor keeps the stories of experiences here as close to the original as possible. The expressions which seem, strictly speaking, ungrammatical were not changed to keep the personality of each person.

The Mystical Stages Everyone Can Experience

Prologue

Who's doing what kind of practice? What will happen if I do the practice of AUM? I think many people have such questions. So, I asked as many as thirty-one AUM members to write their experiences in the practice. I classified them by the stage of achievement and made some comments on each of them. I believe their experiences will be helpful for you in your practice.

If you start the practice, you will have similar experiences and will go through each stage alike.

《The stages of achievement》

1. The Awakening of Kundalini

[The Stage of Earth]
[The Stage of Water]
Note: Because these two stages do not have conspicuous phenomena people can recognize, I classified none into these stages.

2. The Stage of Fire

3. The Stage of Wind

4. The Stage of Space

5. The Stage of Poa
(the transfer of the consciousness to the Astral Body)

[Achievement of Kundalini Yoga]
[Perfection of Kundalini Yoga]
Note; These final two stages have been experienced by no one but me in AUM. (Editor's note: In one year after the original [Japanese] of this book came out, six of his disciples reached the stage of Achievement of Kundalini Yoga)

The above is the process of emancipation. In addition to it, I made the following categories

6. The Process of Enlightenment

7. The Development of Psychic Power and the Betterment of One's Actual Life by the Virtue of Spritual Practices

The Awakening of Kundalini

Here are the experiences of Mrs. Komiya, Ms. Sato, and Mr. Hirata. Although they all are in the higher stage, I put them into this group, because their experiences describe the state of Kundalini very well. Particularly Mrs. Komiya is going through exactly the same process as I wrote in the book entitled "Secret Method of Psychic Power Development".

Hideko Komiya
43, formerly a nurse

I'd like to write about the changes I went through in my daily life due to the practice of AUM.

I had not been able to work with confidence and satisfaction as before for a couple of years, because the change in my way of life had affected my job (education of nurses) and had worried me very much. While in such a state, I was trying to live positively, and was reflecting on myself; I was looking for a new way of life, and was challenging a lot of difficulties that I had escaped until then. Although some problems were solved, my inner Self was not satisfied and was seeking for something else.

It was in May 1986 that a friend of mine let me know an article of a magazine in some seminar; It caught my heart. I read the article over and over again with the feeling that this was the path I had been looking for. The feeling of joy welled up that this might save me. The article was written by Master Asahara.

I enrolled in AUM right away and knew that the intensive seminar would be held in June. (Editor's note: AUM Supreme Truth holds an week-long intensive training seminar with Master Asahara every other month) Resisting the urge to take part in the seminar right away, I practiced the basic program hard during July and August. After that I participated in the short-term intensive sem-

inar of August and September 1986 for six days. My legs ached because I had to sit in meditation long in the practice of the seminar. It is so hard that I felt like crying and always wanted the time to go by quickly, though I knew that the practice was necessary to gain supreme happiness.

The speech of truth by Master Asahara, his personality, the kindness of AUM staffer impressed me very much. Above all, the twelve hour night practice was very hard, but I was very grateful for individual instruction which helped me, only beginners, understand the technique smoothly.

Through this seminar I confirmed that it was really good to have participated in the seminar and that I would like to keep practicing. I believed in and respected Master Asahara and the practice of AUM. Being very impressed, I came back from the seminar. My spirit was excited for about a week and I was in a kind of meditative state in daily life.

After two or three months passed, several changes started to happen in my daily life such as human relations and work. Until then I had been very busy with work and had much stress due to the feeling of impatience and dissatisfaction. In addition, my colleagues were also busy and could not think much of others. Their words sometimes hurt my feelings.

However, while I was very busy with work as before, after the seminar, my work went relatively smoothly, and I became less impatient; I began to have inspiration. As to human relations, I became able to understand others' feelings even from the words that had hurt my feelings before. I became able to get along with people more easily. In addition I began to feel ease and secure.

While I was making positive changes, I was worried that I did not have enough time for meditative practice. When I finished all household tasks after coming home, I tried to meditate but always became sleepy. I was wor-

ried that I may quit the practice as long as I kept working. At the same time I felt stronger urge to devote myself to the practice of AUM to raise my spiritual consciousness. So I attended all the short term intensive seminar held in Jan. 1987, to make a final decision to prepare myself for a new start. I came home from the seminar, having decided to quit my job.

I used to be a nurse. It was planned to make a new nursing school few years ago. I was involved in it from the planning stage, and put my heart into its success; I became very attached to it. So I felt sad and wept every time I tried to cut off the attachment. I tried hard to regain my composure in the time left before the start of a new life.

I became a full-time housewife. I started to make much practice while taking care of children and doing household tasks. Now I am happy to be able to practice every day.

I took part in all the short-term intensive seminar held from April 29 to May 5. This happened in May 2. I was chanting a mantra in my room. My body moved vertically, sideways, and revolved. My roommate said, "The intensity (of your movement) was like a quake No.4 (on Richter scale)." It continuously happened for a while after I went home. Now I feel a pleasant shake in meditation and sometimes experience a pleasantly warm feeling in my abdomen.

As to my daily life, I have the feeling of satisfaction and lightness in mind, and enjoy emotional stability.

When I received Shaktipat (Editor's note: injection of the master's divine energy to disciples) in May 1987, Master Asahara said to me, "Real practice starts from now." Since I need to reconcile the practice with family life, I pray everyday that I may keep practicing. I wish to achieve emancipation as soon as I can.

Points of Practice (Comments by Shoko Asahara)

Shakyamuni had a disciple by the name of Maha-Moggarana. One day he saw that new comers were not practicing seriously. To warn the new comers, he shook the whole training hall with his toes.

At that time he used Kundalini energy. Kundalini energy is so strong that it can shake a room easily. Mrs. Komiya is also in the stage in which one can shake a room with Kundalini energy. It is the early stage of *Etsu* (Ecstacy). So her practice is going well.

The stages of *Ki* (Satisfaction), *Kyoan* (Perfect Relaxation), *Raku* (Perfect Ease and Comfort) ... are waiting for her, which I wrote in "Beyond Life and Death." These stages are also hard to pass.

Ritsuko Sato

29, clinical inspection engineer at Japan Red-Cross

Although I had no interest in spiritual practice, I enrolled in AUM because my boyfriend recommended it. Nearly one year has passed since then. Looking back on the past one year, I'd like to write about Shaktipat, mystical experiences and transformation of my consciousness.

Let me start with Shaktipat, which led me to the path of spiritual practice.

I participated in the seminar held in June 1986 for the first time and received Shaktipat. The master said to me in advance, "You're going to have mystical experiences during this seminar." It's during this Shaktipat that they happened.

The energy of the master became poured into my Ajna Chakra, and made the Muladhara Chakra at the coccyx hot; heat went up as if it were raised by the master's energy; the heart started to beat fast and breathing was rough; the whole body tingled and became stiff; I was out of control. As I thought, "What on earth is this feeling?", my first Shaktipat was over. The master told me that what I experienced was the state called *Etsu* (Ec-

stacy), but I could not understand it at all. So I wanted to know the cause for the sensation which happened to my body and yet does not seem to be my own.

Though I received the second and the third Shaktipat and experienced similar states, they were not so exciting as the first one. This is because I myself stopped each change in my body and did not accept the master's energy obediently.

As my practice was advanced little by little, I was able to enjoy *Etsu* by myself. At first it happened by accident. Now if I concentrate on the Ajna Chakra, Kundalini goes up through each Chakra from the Muladhara Chakra, and the body reacts in the same way as when I receive Shaktipat. This experience solved the question that I had at the first Shaktipat and advanced my practice a step further.

As I received Shaktipat for the fourth, the fifth and the sixth time, the pleasant feeling got stronger and stronger both in the mind and body due to marvelous energy of the master, and it seemed that something beautiful was wrapping me, which can not be described adequately by such words as satisfaction and happiness. This is all about my experiences of Shaktipat in the past one year.

Now as to mystical experiences, I have little experiences such as Separation of the Lower Astral Body and Astral light and visions. However, one thing was printed on my mind firmly. It happened when I entered into the state of *Etsu* by myself for the first time. Since the master was not beside me, and I knew no technique to control it, I was really scared and kept crying, "Master." Surprisingly the master came in through the wall and gradually approached me and quieted my mind and body. It was not an image, but I could clearly recognize his existence. I asked the master about this later, and he told me that he was in a deep meditative state at that time. This experience was quite valuable to me. I

thought that the master was always with me.

By the way, what has been the most painful to me in the past year is to reflect upon my mind. It was very hard and painful to watch my own mind and actions controlled only by egoistic ideas such as conceit, envy, anger and adherence which continuously came up from myself. I hated myself. I avoided meeting people and had the urge to take myself out of existence. Pretending not to notice this feeling, I sometimes tried to turn my eyes to marriage, which was generally believed to be happiness in our society.

However, since I couldn't leave my mind as it previously was, I'm now trying to purify the mind by looking on its workings. I thought that this practice was going to make me and people around me happy, and decided to advance my practice seriously under the guidance of the master. After one month, I had the honor of receiving Shaktipat of the master demonstrated on the T.V. program. His energy I received at that time was stronger and greater than ever before. I believe it is indeed good to have believed in him, and recently I lived a very pleasant life with a bright heart.

I'd like to conclude my description of the past one year by expressing my gratitude to the master and to my boyfriend who introduced me to such a great master.

Points of Practice

She is a typical Kundalini yogini. Surprisingly, she could get into the stage of *Etsu* (Ecstacy) at the first Shaktipat. Such a person is indeed rare. The points of practice she should follow should be, whether or not she can get rid of the last obstacle, namely adherence, and whether or not she can perfectly believe in the Guru. If she can, she will achieve emancipation.

Satoru Hirata

22, system engineer working for Fujitsu Co., Ltd.

I enrolled in AUM on the first Sunday of June in 1986. With directions to the center and its brochure in a hand, and hope and anxiety in mind, I visited the AUM center at Shibuya in Tokyo. I met a beautiful lady (an AUM staffer) and registered for membership. I came home with the Sutra, the basic textbook of the AUM practice and started the practice.

Although I practiced hard for three days out of curiosity, I gradually became lazy afterwards as the weekend drew near. On the next Sunday, I somehow got on a train, and found myself in front of the AUM center which I visited the last week. I somehow stepped into the front door and found many young women working there. I said in spite of myself, "Can I help you?" As a result I had to help them. While working, I talked to them about my practice that wasn't going well and questions that I had. They answered me properly and also encouraged me gently. Somehow I started to feel like practicing from my heart and became energetic by the time I left for home. But I could not keep practicing long again, and got the habit of going to the center every weekend.

Time went by while I was on and off in this way. I participated in the summer intensive seminar. The practice was so hard and I could barely make it on the first day. Or rather, I didn't do it with all my might. The practice seemed a little easier on the next day partly because I got used to it. After that I received Shaktipat. Although I did not feel anything particular at that time, I could make the following practice much more easily than before.

In addition the Baptism of Fire and Water (Editor's note: the phenomenon related to the purification of the two subtle channels of Kundalini, namely Ida and Pingala) happened to me, and I could pass both in a day. (Editor's note: "both" means Fire and Water, purification of the Ida and Pingala channels) After coming back from

the long seminar I found that I could make the practice more easily. In addition, I gradually got rid of laziness, and gained composure and strength. I believe that these must be thanks to Shaktipat.

The winter had come all too soon, and I participated in the special seminar. The practice was hard, too. However, I had a mystical experience during the practice. When I was meditating, I was breathing hard and feeling choky. The Guru was going around among practitioners and suddenly stopped in front of me. I felt that my head was pulled upward. He said to me gently, "Regulate breathing and concentrate." I didn't know why, but I became so pleased that tears of pleasure almost gushed from my eyes; Breathing stopped before I knew it; I enjoyed a very pleasant sensation. Although I did not feel choky, I wondered if I might die if this situation continued. As soon as I thought this, the pleasant sensation disappeared.

I was also taught the body-purification technique in this seminar. (Editor's note: the body purification technique is to purify one's body from mucus and bile which cause many diseases) I practiced his technique everyday, and became healthy and got the feeling of lightness in the body. Now I make it every morning and go to work with the feeling of refreshment.

Next I'd like to tell you about the New-year Power-up seminar. My Kundalini was awakened in this seminar. It was after I received Shaktipat. I felt really good during Shaktipat, but some changes started to happen to my body when I was helping the AUM staff after the practice. At first I thought that I had caught a cold or something. However, the temperature is abnormally high, which made me feel as if I were being burned by a kitchen range. When bearing this pain, I only thought, "I want this to get over soon. How long should I bear this pain?" It was so painful that I at last lost my sense. After a while I found myself having a normal temper-

ature and a clear consciousness. In this way I could barely pass the full awakening of Kundalini. Though it was hard, I was very happy, because I could overcome such a great pain and completed the full awakening of Kundalini, the first step to develop *siddhis* (psychic power).

Now, on reflection, I believe that if I had not joined AUM a year ago, the awakening of Kundalini would have been forever impossible and I could not have got into the path to the truth. I'd like to keep practicing hard and get emancipated some day to spread the teachings of the Guru.

Finally I'd like to stress one thing, I awakened Kundalini in half a year. This is the proof that AUM has an very advanced training system. I'd like to express my gratitude to Guru Asahara for teaching it for our spiritual development.

Points of Practice

Mr. Hirata has been doing offerings and services positively since he enrolled. This is a typical practice of virtuous deeds, which advanced his practice.

By the way, if you are not confident of keeping practicing for long, you are recommended to connect yourself with AUM by helping the staff or something. As stated in his experiences, even though you become lazy as a weekend comes up, you can manage to keep practicing and will make steady progress.

The Stage of Fire

First let me list things and phenomena related to this stage, the Stage of Fire.

- Manipura Chakra
- *Bardo* (the intermediate state between one life and the next in transmigration)
- *Amitabha* in Buddhism
- Brahman in Yoga
- Heat
- Fire
- Discriminating Wisdom (to discriminate truths from untruths)
- Red
- Learning and talent

The practitioners in this stage have experiences related to the above things or acquire the above abilities. I'd like you to confirm this by reading the following experiences.

Takako Hagisawa
26, AUM staffer (graduate of Tsuda College)

I have always wanted very much to know the meaning of human life. But none of the greatest philosophers and thinkers could answer this question. So I gradually began to have interest in something religious. Until then I thought that religion was ridiculous and ignored it completely.

I thought to participate in the AUM seminar because I wanted to know the truth by getting psychic power and to be saved from life without any dreams or hope.

At first I was half in doubt about the existence of Chakras, Kundalini, etc. In addition, Shaktipat gave me only a vision of something like an axis of a rainbow-

colored light and it was not so sensational as I had expected. So I was disappointed a little bit. However, one of the AUM staff said, "Even if you do not feel anything at the first time, you will see its effects as you receive it several times." I believed this words and kept practicing at home. (It was for less than one hour a day, though.)

While I meditated a little everyday and participated in the seminars and received Shaktipat, I became convinced that there certainly exist "invisible worlds," because I myself had a lot of mystical experiences.

First I saw white silver spots, and felt something moving along the spine; I felt the coccyx getting dreadfully hot. After that I experienced "Separation of the Lower Astral Body" (Editor's note: the Lower Astral Body is one of the subtle bodies with which one's soul can travel in the lower part of the Astral World. Separation of Lower Astral Body is that one's Lower Astral Body goes out of his physical body.) and saw the vision of characters that I had never seen in our world. In addition, I talked with a friend of mine in a real dream and, strangely, what I heard from the friend in the dream agreed with reality.

Afterwards I experienced the awakening of Kundalini. (I don't know why, but it was the day when I bought the book of Master Asahara entitled "Beyond Life and Death.") First, I had a slight fever lasting for two days, and had a pain in the throat which made me unable to speak. A few days later, when I was sleeping, I felt my spine become terribly hot. The heat was different from what was experienced in a daily life, and seemed to be due to unknown energy. The heat arose when I slept and disappeared when I woke up.

After a while I felt more strongly that life was painful and wanted to devote myself to the practice rather than seeking for temporary pleasure. I started to have different experiences from before around those days.

I heard the sound of buzzing and the voices which seemed to give me some advice. I also experienced something in the Astral World. (After seeing visions, I heard the voices saying, "I made you experience that now.") In addition I once saw a spiral white light pouring into my Ajna Chakra, when lying on the bed and chanting the mantra of Guru Yoga (See the Chapter One and glossary as to Guru Yoga).

These experiences motivated me to practice harder, and I decided to attend the complete seminar held in May 1987. I managed to complete the practice and came home. When I was taking a bath at home, I felt my body shaking like a quake. The strongest energy I'd ever experienced started to arise. Surprisingly every time the energy reached the crown of the head, I heard the noise, "Gii, Gii."

Then I ran a fever and felt strong energy rising up around the throat with an indistinct consciousness. Even after the fever dropped, the throat continued to swell for a week. During the week I kept coughing out yellowish green phlegm which seemed to symbolize the world of "Ashura".

I asked the master about the reason for the fever, and he said that persons with many worldly desires sometimes had such an experience. Reflecting upon myself, I thought that there were good reasons for my fever.

When I received Shaktipat after that, the master said to me, "Your energy is getting very strong. You are close to the breakdown of Sahasrara. (Editor's note: the awakened Kundalini reaches the crown and causes the Sahasrara Chakra to break down. See the Chapter One for details) You won't be able to lead an ordinary life soon." I was very glad to hear this.

Recently I became less interested in worldly pleasure and became able to live at ease. I once heard the master say in his speech, "External conditions do not make people either happy or unhappy." I indeed believe that the

statement is true. I feel I'm beginning to understand the true meaning of my life, which is what I wanted very much to know.

The above is what has happened to me for a little more than one year after joining AUM. It is a great change which I feel equivalent to a change of ten ordinary years or more. I will try to go on and am looking forward to the day when I won't be able to lead an ordinary life.

Points of Practice

She has been making steady progress toward emancipation since she started the practice. Sooner or later split personality will happen to her. (Split personality here is not a kind of sickness but is the state that one thinks with both the actual consciousness and the subconscious.) It is part of the process of emancipation. If overcome, she is very close to emancipation.

Fujio Hori

36, private school lecturer

Nearly four months have already passed away since I joined AUM. Since then I completed the Shaktipat-Preparatory Course at the Tokyo center and attended the intensive seminar of May 1987 for three days.

Though it is a short time since I started the practice, it has changed my life entirely which had been easy and free until then. I practice mantra, pranayama, mudra and kriya yoga in the morning, and mantra and meditation in the night. In this way I spend on average four hours everyday on the practice. I often felt very tired at first, but recently my body got used to the practice. I will be pleased if I get closer to the stage attained by experienced AUM members.

By the way, I received Shaktipat at night, at the end of March 1987. I was so tense that I could not speak well.

I lied on my back. The master placed his thumb on my Ajna Chakra. He rotated his thumb two or three times, and said, "This is stiff."

In fact I have been in Devil State for nine years or more. (Editor's note: Devil State is that one is connected by evil spirits in the lower part of the Astral World. It brings misfortune, accidents, mental disorder, etc.) I had received treatments by psychic healers, but was not perfectly cured. I had often felt my head being squeezed and my muscles stiff.

So I thought the master meant my Devil State, when he said, "This is stiff." While I kept my eyes closed, I clearly felt that the inside of my coccyx melted and something like hot water rose up through the spine in small up and down movements. I prayed that it would go on rising, but it stopped a little above the navel and did not move any more.

After the Shaktipat, the master told me that the cause for my spirit-oriented constitution was that my Manipura Chakra had already been opened and that if the Anahata Chakra were opened, I would be freed from this bad constitution. His words brightened me up right away.

That night, I was chanting the mantra, putting "*Hihiirokane*" (Editor's note: *Hihiirokane* is a mystical stone to be given to AUM members to raise up spiritual consciousness) given by the master on my Anahata Chakra. I felt my coccyx getting hot, and had the vision of a red color which quickly turned into dark violet that spread all over my field of sight.

After that I clearly saw, in a dreamy condition, that something white shot up toward the crown from the bottom of my spine with the sound of Shooooo...., and shot up out of my head every four or five days.

Around then I started to clearly feel that I was getting physically better as well. To mention a few examples, I used to get tired so easily, but now I feel as if energy sprang up from the inside of my body; I don't

get so tired and can keep stamina even if some low-grade evil spirits (or ghosts) surround me; I became able to practice a backward-bending asana (a posture) with relative ease which had been painful before, and my back and waist became flexible; The vibration of anxiety that affected my mind got weak, and I was almost released from irritation.

I received a second Shaktipat after completing the practice of the intensive seminar in May 1987. The practice was very hard as I expected, and I got dead-tired though I stayed for only three days.

While Master Asahara kept performing Shaktipat from night until morning without a wink of sleep, I received Shaktipat half asleep since I was so tired. So I could not feel Kundalini so clearly as I did at the first time.

But at midnight after two days, I woke up because I felt my waist getting hot. Then Mulabandha (Editor's note: Mulabandha is contraction of the anus) and Uddiyanabandha (Editor's note: Uddiyanabandha is contraction of the abdominal muscle) occurred rhythmically, and the energy which was twice as strong as that of the first Shaktipat jumped up toward the crown; the root of my neck was cramped. This reminded me of greatness of his power.

Because I'm not perfectly free from the "Devil State" yet, I sometimes feel heavy in my head and can not have deep meditation. It also keeps me from forming a mental image or vision, and I cannot advance my practice as much as I want. I sometimes regret it, but I'd like to try my best without haste, and feel a refreshing state that I will enjoy when I get out of Devil State.

Points of Practice

He also was a practitioner in his past life. Since he attained a high stage of spiritual practice in his past life, he was abruptly caught up in Devil State. Unfortunately he had no chance to meet with the truth and spent as many as nine years meaninglessly. Well, strictly speak-

ing, it is his karma (the result of what he did in the past life).

If he keeps the practice based on the truth seriously, as he's doing now, he will be perfectly freed from Devil State in a few months. After that he will be able to smoothly get into the stage just before emancipation. He needs to make the practice to get rid of fixed ideas then.

Yutaka Kanda
22, AUM staffer (formerly a guard)

It was about a month after I received the first Shaktipat. I was taking a nap. As I woke up (or rather, my body was asleep and only my consciousness was awake), I found my body very hot. It was abnormally so, and I wondered if my temperature was over 100 F. I felt myself tingling just as if an electric current were flowing through my whole body.

I tried hard to open my eyes, but I could not. It was as if they were pasted firmly. I tried to move my fingers, but in vain. My legs did not move, either. I felt as if my whole body were chained down to the floor. A metallic sound was being heard around my ears. "Move the body in any way," I said to myself and tried to struggle but I could not move even a little.

All of a sudden, I felt that somebody was holding my wrists and feet. He was trying to pull my Lower Astral Body out of my physical body. "I am being taken to hell," I thought and resisted desperately. But the more I resisted, the more strongly he tried to pull me out of the body. "Who the hell is it?" I tried to see him but I could not open my eyes. At last I felt I was lying on my stomach, though I was in fact lying on my back. It was as if I had two bodies, one lying on the back and the other on the stomach.

Despite my resistance my Lower Astral Body was pulled out of the (physical) body. At that moment the hands that had been holding me until then disappeared.

My body floated up and went up fast. After that I found myself in the room I had never been to. I looked out of the window, and found a fence on the other side of the garden. I felt like going out, and thought, "Because this is my Lower Astral Body, I may be able to go through the glass out the window," and dashed myself against the window pane. As soon as I thought I could get through it, I found myself back in my (physical) body. I wondered if I had been dreaming, but my body was still hot.

Since then I had such an experience about once a week. I was pulled out of my body, and floated up in the bright light of the blend of red and orange. After a while I went down and got back to my body. Then I was pulled out and floated up and went down again. It repeated many times. At other times I slid sideways out of my body and got back when I thought I was about to bump against the wall. I continued to get such experiences.

In addition, I woke up in the night, feeling heavy in the whole body. The air below my neck felt heavy. I looked around, but there was nobody and there was even no sign of people. The air weighed heavily on me. This also happened often.

In this way I was gradually becoming afraid of sleeping. However, as my practice advanced, such experiences decreased and finally disappeared completely.

At midnight in December when I almost forgot such mystical experiences, I felt my body getting hot and tingling. I thought I was going to have separation of the Lower Astral Body after a long absence. Forgetting all the fears I'd had before, I half expected it to happen.

However, something was different this time. I could not hear the metallic sound that was supposed to be heard. There was nobody who held my ankles or wrists. My body became hot but nothing else happened after all. I somehow had the feeling that real Kundalini would be

awakened soon.

I participated in the New Year Seminar and received Shaktipat in the evening of the first day. On the third day I ran a fever and felt heavy. I fasted the next day and managed to bring down the fever, but I ended the seminar with a heavy feeling.

On the second night after I came home from the seminar, I was awakened by an abnormal heat and a tingle in the body. I saw a white-silver light rising spirally from the bottom of my spine. It was brighter and clearer than a fluorescent light, and I wondered if it might be real Kundalini. I could not fall asleep soon because the heat and excitement remained for a while.

For two months after that, I did not experience anything in particular and thought that I could not advance my practice.

In the beginning of March 1987, Master Asahara came back from Dharamsala in India and attended the meeting of "Seinen-bu." (Editor's note: Seinen-bu is the group of volunteers of AUM members who wish to become Bodhisattvas.) Being beside the master, I felt my energy become stronger. I also saw a white-silver energy rising up that night again. Master Asahara, a great master who gave such a marvelous experience to one who only sat beside him. I was convinced that he was a very true guru and decided to follow him to the end.

Points of Practice

Mr. Kanda has a strong will. He is now helping me as an AUM staffer and is working hard without making any complaint. I believe that the extreme practice of *Nin-niku* in his past life cultivated the strong will. So in this life he started the practice after passing this stage (*Nin-niku*).

The level of his practice is just beyond the Stage of Fire. All experiences in this story belong to the Stage of Fire.

As long as he keeps a sincere character, he is sure to become emancipated.

Ryutaro Naruhashi
17, highschool student

It was at the end of October, in the fall of my first year of high school, when I met Master Asahara and received Shaktipat for the first time. I have received his Shaktipat eight times since then.

What gave me a chance to meet the master was his article on levitation in Twilight Zone Magazine and Mu Magazine. It excited and impressed me very much. (Editor's note: "Twilight Zone" and "Mu" are leading magazines of spiritual practices in Japan.) I had heard of levitation, but I did not know a Japanese who could demonstrate it. The article had a detailed description on practices to attain levitation.

I called up the master and he said, "We will have a seminar soon. Why don't you come?" Since I was a high school student, I had many problems in doing so, but I managed to come up to Tokyo from my home town in Hokuriku districts of Japan.

In those days I was very interested in development of psychic power. To tell the truth, however, I was more interested in Shintoism (Editor's note: Shintoism is a traditional religion of Japan) and Taoism than Yoga, because I had a nationalist tendency. So, to my shame, I looked down on Yoga and had such an absurd idea, "This (Yoga) is only one step to develop psychic power. I will complete its practice soon and then master Shintoism when a good opportunity comes."

Talking back about the seminar, I completed the practice without any troubles. When I met the master for the first time, I confirmed that it was good for me to have come there. He listened to my story and encouraged me warmly. I even thought, "If I come here, I can manage to advance my practice."

After that, I received Shaktipat but could not feel anything in particular. However, when I received the second Shaktipat in the next seminar, fortunately, my coccyx became itched in a strange manner. The master said that it showed that my Muladhara Chakra had been opened.

The third Shaktipat was given in the New Year Seminar in Tanzawa. As the last time I felt pressure in my coccyx and saw a white light before my eyes. After Shaktipat the master said to me, "Your Swadhisthana and Ajna Chakra have opened." I was very pleased to hear that. So I expected in my heart, even after coming home, "I may possibly obtain psychic power," but I couldn't.

However, around the end of January, I became blank and my brain did no work well. I became so especially after ejaculation. I felt heavy in my whole body like a cold, and felt strange pressure in the head as if my temples were breathing and my scalp were contracting. In the worst case, I could not even distinguish between the right side and the left side, and was afraid of being hit by a car. In addition, it got worse when I studied and concentrated on something. I even became unable to take a bath. I was really worried, so I consulted with the master. He said, "It is a sign that your practice is advanced. Don't care about it." Reluctantly, I tried hard to abstain from ejaculation and to act as prudently as possible. This made me much better, though I still felt a little unclear in my head. The feeling remains even now.

I got a few interesting experiences when I was chanting, "OM" as spring had passed. My Ajna Chakra shook and I felt as if I were in a weightless state. As I chanted a mantra, I felt sleepy. I become so even now, though I think it may have been eased a little. The master says that this is because I am in the Tamas-dominant condition. (Editor's note: Tamas is one of the three primitive energies making up the universe in Yoga theory and is characterized by laziness, inertia, ignorance, etc.)

After participating in the seminar a couple of times, I recognized the greatness of Master Asahara and Yoga at last. I realized that my ultimate goal of self-improvement, as a human being, was emancipation. I came to vaguely understand the significance of meditation and virtuous deeds which I had doubted and had thought unimportant.

The fourth Shaktipat opened my Sushumna channel completely and made a hole in the Brahma Randhra. At the sixth time and the seventh time, I felt my hands become hot, and Fire Element was broken down.

Let me mention a couple of recent changes that happened to me. First, my appetite has increased and I have come to like sweets. Second, I think I have become able to think logically. In addition I often dreamt nightmares that I'd never had before.

Since I am insensitive by nature, I didn't have very many mystical experiences. I didn't know when my Kundalini was being awakened. The Baptism of Fire and Water was not clear to me, either. It may be because I am in the Tamas-dominant condition, as I told you, and my channels of Kundalini may have a lot of karma disturbing its smooth flow. The master once commented that I had a lot of worldly desires. He is right. I have to correct these faults as soon as possible.

It is thanks to the master that I, an ordinary man with many worldly desires, could advance practice this much. Though I'm a selfish man who always depends on Shaktipat, I would like to express my gratitude to the master here and I also want to practice harder.

Points of Practice

Mr. Naruhashi could not easily have his Kundalini awakened even with Shaktipat. However, he was serious and attended the seminar every time. Now, he has made good progress and is getting into the Stage of Air away from the Stage of Fire. Whoever keeps practice seriously

like him can awaken Kundalini and make further progress. A practitioner should keep this point in mind.

By the way, I'm often asked by AUM members, "Which is superior, Shintoism or Yoga?" I always answer the question, "Every practice has its merits and demerits. What makes the difference is the attitude of the practitioner himself."

The Stage of Wind

The followings are things related to this stage.

- Anahata Chakra
- Dream
- Wind (The wind that goes up through the Sushumna path)
- Shakyamuni Buddha in Buddhism
- Lord Vishnu in Yoga
- Fulfillment of wishes (of low grade)
- Levitation or *Dhaldli-siddhi*
- Extensive knowledge
- Ability to see the past and future lives of oneself and others
- Nada Sound
- Green

This is already a high stage, though those who did spiritual practice in their past lives can attain this stage very soon.

Tomomitsu Niimi
23, AUM staffer (formerly a staff member of Marusan Co., Ltd.)

After being caught in Devil State and smashing up two cars, I came up to Tokyo and became a disciple of the master, and started to practice and work with him. (Editor's note: he wrote his experience in the previous work of the author "Beyond Life and Death." It describes how he started the practice and got caught in Devil State.)

I had expected that I would be able to spend all my time on the practice if I became a disciple of his, but I could not. The master made me accumulate good deeds, offerings and services to the Lord and Guru, because it is the only way to escape from Devil State and to attain emancipation.

Why do we need to accumulate good deeds? It makes our hearts bright. If we do something wrong, it makes our heart heavy and dark. Then, what happens? Our life force gets heavy and dark, and goes down, though we should raise it in order to attain emancipation. Conversely, if we accumulate good deeds, our hearts get light and bright, and life force goes up and makes our vision bright. (As a result we see many visions.)

Thus, every day I did only what the master told me to do without sticking to the physical practice (though I did a little physical practice, of course), and prayed that I could change his happiness into mine.

By so doing I could get over Devil State in less than three months. On reflection, the reason that I fell in Devil State is that I was possessed with negative ideas which came from the fear against death. What a foolish thing I stuck to. I could get out of it in this way, however.

I experienced pains and sufferings, and believed in the master in order to overcome them; I had my Kundalini awakened thanks to his power, and *Etsu* (Ecstacy) came to happen to me. My practice advanced in this way.

It happened in the *Chundali* Seminar held in Tokyo center in May 1987. I demonstrated pranayamas and mudras for participants, sitting beside the master. After that I started meditation, and my Kundalini rose up with heat. When it reached the crown of my head, I saw a flash of white-silver light. It was intermittent at first and gradually became continuous, and got stronger and stronger as if I melted into the light. This was the light of the Ajna Chakra and I was lead to the state of *Etsu* (Ecstacy) by melting myself (my consciousness) into the light.

However, strangely, my head was sometimes pulled backward strongly, so my legs were unfolded. I thought that this was "*Koku-zanmai*" (Editor's note: *Koku-zanmai* is a kind of samadhi experienced in the Tamas-dominant

condition. A meditative state similar to sleep without any visions and lights). However, it was in fact a part of the process of the breakdown of Wind Element (Editor's note: Wind Element is one of Five Elements. See glossary for Five Elements), and is one step before levitation, which I would mention later.

After the seminar in March, the Chundali Seminar was held in Osaka in April. At that time I was again wrapped in the light, and was pulled backward so strongly that I almost hit against persons sitting behind me. After that I felt my mind get empty and my heart get lighter for a moment during meditation. It was when my body was being pulled.

As to mystical experiences, not only did I melt into the silver-white light, but I started to acquire "*Shuku-myo-tsu*" (the ability to perceive future and past lives of oneself and others). For instance I was in China in the Age of the Warring States. My king was killed and I was wailing over his death. (I really felt sorrow and wailed when I had this vision.) After that I was cutting my way through the battle field, protecting two princes of the king. (In reality, the feeling remained vivid in my hands that I was swinging a big sword like a hatchet and was cutting people with it.)

In the end, I attacked a man who looked just like the master (I thought that he was the master in the past life) with the sword. Though I thought my sword hit against his body, it could never cut him up, but cut only air. I at last thought that he was not an ordinary man and that I was not a match for him. So I threw away my sword and surrendered to him. As in this life I became one of his disciples.

In this way, unlike an ordinary dream, not only do I very clearly remember each action I took, but the feeling of weeping, cutting, etc. remains so vivid as to be unpleasant.

Thus, only by having been with the emancipated mas-

ter, I could advance my practice. After I had received Shaktipat by the master in the intensive seminar in May 1987, I felt that Kundalini of my whole body pushed me up. I could not sit still, and my mind was freed from worldly thoughts and became empty for a moment; then I found myself jump upward. That rising Kundalini was so powerful that I almost suffered whiplash, having the neck pulled backward. At first I did not know what happened to my body. I went blank. I felt the greatness of Kundalini.

Then my body started hopping like a ball. At first it happened every five minutes, and then three, two, and every minute. At last I continued to jump with only a momentary pause. This phenomenon is called *Dhaldli-siddhi* (hopping like a frog), which is one step before levitation. Though I cannot jump so high now, but I'm convinced that I'll be able to achieve levitation in the future. For I feel my mind and body getting very light.

Only by being with the master and getting his experiences and energy to be transferred, even an inexperienced practitioner like me can overcome Devil State and have mystical experiences and aim at levitation. I'd like to thank the master.

Points of Practice

Mr. Niimi got out of the Devil State and is now on the process of clearing away fixed ideas. After that he needs to train himself in looking at himself quietly. This training will bring him emancipation.

Besides, he is very close to levitation. He also seems to have started acquiring *Shukumyo-tsu* to know past lives. Both levitation and *Shukumyo-tsu* are developed in the stage of Wind Element. Because AUM training method has no faults, the practitioner acquires psychic power according to the level of practice he achieves.

Yoshihiro Inoue

17, highschool student

"Initiation"— I believe that my practice in AUM began with it. Every time I received initiation, I could advance my practice. I believe that initiation in my case is done mainly in the Astral Body.

It happened at night about a year ago when I decided to enroll in AUM. Three Tibetan monks appeared in my dream. Unbelievably, my Kundalini in the dimension of the Astral World was awakened immediately after I sat in front of them.

After that I practiced in accordance with the AUM training materials, and the Baptism of Fire and Water began soon. I'd had a slight fever for a month or so. I gradually came to feel listless and found it difficult to think. In addition, I had the feeling that (the channel of) my Kundalini might incline to the right. Then Master Asahara appeared in my dream one night, though I had never seen him before. He took something like instruments of esoteric Buddhism in his hand and took my hands into his own. At that moment, I remember, great energy going into my left hand and stimulated the Ida channel, and the left part of my coccyx tingled much. Since then my Kundalini has not inclined either to the right or left.

However, I began to lose composure. I was occupied with the feeling of terrible transience and could not but feel very sad. In addition mental desires hidden deep in my mind was revealed and I was always self-contradictory.

I received Shaktipat in the summer seminar in 1986. While I kept practicing at home after the seminar, I had some strange experiences. For example, I felt my body expanding and melting into water. I also felt the earth shaking and my body turning round and round. What I remember most clearly is that a white-silver light streamed in through the middle of my Ajna Chakra and made me feel terrific *Etsu* (Ecstacy).

Mentally I was more and more confused. Self-contradictions increased further and I could not cope with them at all. After a while I had a kind of sorrow. It was sorrow for the world, I dare say. I was always wondering if it was all right to leave things as they were.

In 1987, I received the second Shaktipat in the winter seminar and the third in Osaka. This seminar made me feel the acute importance of repeating practice, so I increased a daily practice to five hours. After that I had a strange experience again.

When I was practicing the meditation called Guru-Yoga, I saw a green circle swaying and rotating. It came near to me and went away though my eyes were open. After that I saw a blue light, and then a reddish purple; at last a white-silver light came and wrapped me.

In addition, in those days saints often appeared in my dream. They gave me Shaktipat and instructed me in the practice. I knew later that the above experiences were the breakdown of "Roon" or Wind Element which was one of Five Elements.

But after the breakdown of Roon, my mental condition turned for the worse again. My intrinsic desires came up one after another. All sorts of attachments revealed themselves. I felt sexual desires, appetite, and many countless desires. At that time I knew again that I was polluted, and I was always coveting worldly pleasures; I was accumulating anger for my own interests; the practice I had done so far was false; I had disguised ego with pride and self-conceit.

In the spring of 1987, I received initiation of *Chundali*. (See the glossary for *Chundali*) As I continued to practice this meditation, my mental condition got worse and worse. One day I stopped making judgement on my inner thoughts. Then I perceived inside myself, though it is beyond description, some great existence without colors or words. I realized at that moment that I did not have to suffer from anything I had suffered from so far.

I felt that I suffered because I was attached to the illusions I had made by myself.

Lastly I will write about my experiences in *Chundali*. As I begin this meditation, energy circulates naturally in my body. A little later I can feel the whole process as lights. Kundalini goes up with minute vertical vibration. As it reaches the Sahasrara Chakra, I feel ecstasy expand and then coolness. After that Nectar (See the Chapter One for Nectar of Immortality) falls down along the skin of my whole body. After that the Nectar drops in the Visuddha Chakra, and the beautiful light of reddish purple color turns up and I melt into the light. When it passes by the Anahata Chakra, the bluish green light spreads sideways. By the time it reaches the Manipura Chakra, I cannot see the color of the light anymore.

When it gets into the Swadhisthana Chakra, I feel a pleasant sensation with the shape of a circle, and my Kundalini goes up again. As I repeat this process, I feel an enormous expansion inside myself.

Now, although I sometimes make ridiculous mistakes by being caught by the energy of thoughts flowing constantly from inside myself, I don't think I get confused as much as before. I will try to get as close to the will of the Lord Shiva and Guru as possible from now, and I hope to attain realization by all means.

Points of Practice

Mr. Inoue was a Tibetan monk in his previous life. He seems to have reached the stage of Wind of Five Elements at that time. So, he reached the Stage of Wind very soon in this life. However, there is a long way to go from there. After overcoming Five Elements, he has to advance to Achievement of Kundalini Yoga, and then to Perfection of Kundalini Yoga. I want him to practice hard with strong faith.

By the way, I heard that he could do levitation and quite a few members saw him levitating during the semi-

nar. In Tibet, levitation is regarded as psychic power which meditation of Wind brings about.

Kimie Miyamoto
26, AUM staffer (formerly a graphic designer)

I received the first Shaktipat in the beginning of September 1986. Since I joined AUM in the beginning of August, it was after I practiced for one month in accordance with the Sutra (the basic textbook of the AUM practice) which I got from the Tokyo center. During this one month I had some unusual experiences. For example, Lord Shiva appeared during my meditation, and I could get out of the habit of heavy smoking after that. I dreamt that I had my arm pierced with a piece of glass, and I woke up and found a scar in that part of my arm.

It was also in the intensive seminar of August when I met the master for the first time. I stayed there for five days and was very impressed all through the days. I received Shaktipat on the last day of my stay. Although he was already tired by the time my turn came, he talked to me gently, which impressed me much. As I lied down on the floor, the Shaktipat began at last. After a couple of minutes, I started to see a rainbow-colored light. It crossed my field of vision obliquely at first. It gradually started to rotate elliptically in accordance with movements of the master's hand, and looked like a galaxy. It gradually turned into a silver-white light and my first Shaktipat was over. Since I was absent-minded for a while after Shaktipat, I don't remember well, but the master probably said to me, "The Chakras up to Manipura have been opened." Though I didn't feel anything like supreme bliss at that time, when I met my friend on my way home, I found my mind being completely satisfied. I didn't feel like saying anything. I was surprised at myself in such a state.

After that, I felt myself getting more selfish, maybe because the actual consciousness was being removed. I

was more easily swayed by emotions. I could not control my emotions just like in my puberty. I got angry, laughed and wept without caring anything about others. I had joy and sorrow in so quick alternation that I was tired and did not seriously practice at home. On reflection, I think I was caught in a vicious cycle.

About a month after receiving Shaktipat, I had a temperature of over 100 F. for three days. However, my consciousness was clear, so I am not sure that it was the awakening of Kundalini. If so, it was not so exciting as I expected.

It was around mid December when I received the second Shaktipat. I did not feel anything although I saw a light for the first time. The master suspiciously asked me after Shaktipat, "Your Anahata Chakra has a scar. What kind of practice do you do at home?" Then he said, "Accept life as it is." I could not understand the meaning of his words and looked wondering. So he added, "Even if a bad thing happens to you, think that it decreases your (bad) karma, and thank it. By so doing you can advance your practice much."

Since then I have always acted with his words in mind. Until then I got sulky and thought myself unlucky, even when I stumbled on a stone. I tried to thank even such a small thing. As I did so, I gradually regained my composure and became less often swayed by emotions and uncontrollable drives.

This happened probably around those days. In my dream, the master said to me pointing to another man, "This is your Brahman. He's going to enter your body." I woke up and my whole body tingled pleasantly. I felt as if my whole body were enveloped by an aura, which came into my body. It made me feel as if I were floating up in the air.

I had another mystical dream. I heard a beautiful melody like the tones of a harp from somewhere. It sounded very pleasant. The feeling of supreme bliss

spread in all my heart. I was very pleased. At the same time, my consciousness jumped out of my body while the body is lying on the bed, and went out of the room through the window and freely flew around in the sky.

After that, I participated in all the New Year's Intensive Seminar. At that time I practiced Sagarbha-sahita-kumbhaka, but I could not control the energy and lost my senses again and again. At first I could not see anything but darkness, and did not know where I was when I recovered my senses. After I fainted many times, I was able to see scenes passing me very fast as if I were looking out of a window in the train. I could also hear the voices of many people. After a while, I was naked and lying about, surrounded by palm trees. At that moment I heard someone call me, and my consciousness went back to the Seizan training camp. I had the wrong idea that I was still naked and was ashamed to open my eyes.

As for the practice of Guru-Yoga meditation in the seminar, I slept during the meditation on the first day, because I was tired from daily life. I dreamed that a handsome boy held my hand and took me into the door. There was the clear blue air shrouding the space. There was not even a floor. We were walking there joining hands. I always felt my whole body tingling and had a very pleasant feeling which was beyond description. I was a little bit sentimental but was very happy. From the next day during meditation I had the same pleasant feeling which wrapped my whole body in that dream. Though I practiced Guru-Yoga for the first time, I could visualize rather clear images.

I received the third Shaktipat in mid January. A very bright light of a white color streamed in from the upper part of my forehead. After Shaktipat the master said to me, "The back of your head has swollen considerably. You will remember your previous lives in a while. Your practice is going well."

Around those days, Seinen-bu was established. I attended the meeting every week. It seems that I gained much energy only through participation in the activity. One day I attended the meeting with a friend. On our way home I touched him on the back in order to get his attention. He groaned with pains and crouched down. He said that strong electric currents had flowed through his body, and continued to go up and down in his body for a while. On the other hand I felt only a little electric shock in my fingers and was quite well.

Around those days I became able to clearly perceive the touch of things in my dream. For example, if I held someone in my dream, I could feel warmth and softness of his skin as clearly as when I was awake.

For a while I enjoyed dreaming much, but I gradually came to have horrible dreams. I heard this is because I had cleared up the bad karma accumulated so far in my dream. I did not know this before. So, when I was attacked by a tiger in my dream, I was so scared that I tried desperately to put the tiger out of existence, and changed it into a beautiful scene with a carousel. Though it was bad (to change a dream), I knew that I could control a dream if I tried desperately.

I am now participating in the Meditation Seminar (held in April 1987). I think that I am able to meditate better than before thanks to the seminar. I received the fourth Shaktipat during this seminar, on March 28. At that time I saw a rainbow-colored light rocking in a white light. The colors of this rainbow were, unlike the revoltingly strong colors seen in the first Shaktipat, very soft and pleasant. When the Shaktipat was over, the white light broke up flowingly, and the broken white pieces wrapped my body and made me feel terrific. When the master placed his hand on my head in the end, a tender white light seemed to be drifting and spreading all over again.

Even in the meditation before the Shaktipat, I felt my

head tingling, and the energy went up and moved my neck. After the Shaktipat, I felt as if someone were pushing my head down with all his might. My head and neck were greatly moved, and I could not stop it by myself. In addition, I am finally becoming able to hear Anahata (Nada) sounds.

These days, I feel that my aspiration for emancipation is getting stronger, and that the daily life which has been important for me is just like a small part of my life. I'd really like to practice even harder from now.

Points of Practice

She could pass the Stage of Fire, one of Five Elements. The Manipura Chakra is a Chakra related to fire. So, she experienced that the Incarnation Body in the Manipura Chakra moved out, and she also had the dream that Brahman, the god ruling the Manipura Chakra entered her body. The event of electric flow is related to fire, that is, heat energy.

Passing the stage of fire, she is becoming able to hear Nada sound. It shows that she is entering into the stage of Wind Element, one step higher than Fire. Not many people can experience each phenomenon related to the stage as clearly as she did. So, we can see that she did yoga practice in her past life and attained a high stage.

Hitoshi Mitsuiki

35, manager of Mitsuiki Real Estate Co.

It was in the intensive seminar in March 1986 that I met the master for the first time.

My impression was that though he was young, he had an extensive knowledge of spiritual worlds. His speech appealed strongly to me and he was evidently a reliable master. He looked to me to be a great saint, and I was convinced that he would lead me to the final goal.

I would like to tell you about my experiences of Shaktipat. As to the first Shaktipat I felt that something

brightened before my closed eyes, and the bottom of my spine became warm. Then I felt as if insects were creeping up on my backbone. "Your Kundalini rose up, and the three Chakras: Muladhara, Anahata and Ajna have opened. You may feel pain in the chest because of the opening of the Anahata Chakra," the Guru said.

I had been thinking that the awakening of Kundalini caused great pain, because some books I read before said so. But I did not feel any pain, so I was half in doubt about it on my way home.

Three days after I came home, at night, when I was in the bed, the bottom of my spine began to throb. The sound of throbbing got bigger and bigger, and made me feel uneasy. It continued for a while. After that I felt a great pain in the bottom of the spine, and the pain rose up toward the head along my backbone. After that my chest and coccyx sometimes prickled.

When receiving the second Shaktipat, I saw lights of several colors and could clearly recognized them as green, orange and the like.

During the third Shaktipat, immediately after I saw something flash, rainbow lights appeared and whirled. I felt myself pulled into the center of the whirl. When I thought I had almost lost my senses, I felt that my surroundings sparkled. The master said, "I think you could see a silver light. You are practicing well"

Around then I started to have changes I could clearly recognize. As to the physical changes, I felt my coccyx often itch and prickle, and I sometimes became absent-minded; I was troubled by the feeling as if insects were creeping in my head. I think this is because energy was going up. As to the mental changes, I came to hate my own personality and wanted very much to be alone. In addition, when I was meditating, I had a glimpse of an old man's face with a white beard, but tried not to care about it.

In my fourth Shaktipat, as soon as I felt a light flash

a couple of times, I saw a rainbow-colored band break and fly about here and there. It made me feel very good. "Your Astral Body is expanding and the Chakras below Manipura are completely opened. I think you see various strange visions, but you should not be satisfied with the opening of the lower Chakras. Lamas in Tibetan Buddhism say that they cannot see such visions (related to lower Chakras), even if they actually see them," said the master.

Hearing his words, I understood the reason for the visions I had during meditation.

What worried me after coming home from the seminar was an abnormally strong appetite. I ate a lot, but I did not get full as before, and I ate more until I had a stomachache.

So, I decided to give up meat and fish, and to eat only natural foods in moderation twice a day as the master had told me before. However, since my will is weak, I could not control my appetite and worried about it everyday. "The cause for the abnormal appetite is the Manipura Chakra," said the master, and I could make out what had happened to me. (Editor's note: the Manipura Chakra is situated at one's stomach. Once it is developed and gets active, one has a good appetite.)

In my fifth Shaktipat, I felt something flash and saw a spot of a light floating in the air. "Your Anahata Chakra is starting to be used. So aren't you beginning to see a light during meditation?", said my master. I answered loudly, "Yes.", because I actually had such experiences. In addition I was pleased when I thought the light was going to be brighter in future, though it was still dim at that time.

The change after the seminar (in which I received the fifth Shaktipat) was that I started to have dreams of great clarity. In addition my images became very vivid when I played in an imaginative world. If I think of a certain title, I can see a series of visions, and a story

continues to unfold by itself just like a movie. It is more interesting than a movie in a theater, I think. But we should be careful about it, because it's so interesting that it can consume much time and distract our attention from the practice we are supposed to do. Moreover when a hero has a misfortune, it wrings my heart and sometimes makes me shed tears. So I think we'd better see it in moderation.

As to mental changes, I feel I have become a bit kinder to people, and I get angry less often and come to forgive people.

By the way, some people think it difficult to reconcile the practice with his ordinary life. I have a wife and children, and parents and brothers live near. What's worse, since I am engaged in sales, I am beset with many temptations. So it is not a good environment for the practice. However, I believe that even if I am leading a real life, I can practice adequately, and can attain my goal with strong determination and encouragement of the master.

Points of Practice

Mr. Mitsuiki focused his story on Shaktipat. You can see that every time he received Shaktipat, he advanced the stage of his practice.

He reached the Stage of Wind during the fifth Shaktipat. You can know it from the fact that he could see a light during meditation and that his dream became clear. In this stage, we can develop such psychic power as *Dhaldli-siddhi* and levitation.

However, his progress is not only due to Shaktipat but also his great efforts. While he has a family and his brothers live near by, though this is not written in his story, he told me that he practiced for six hours everyday. He is a good example to show that even a lay practitioner can do much practice.

Naoto Nishizawa

22, AUM staffer (formerly a plumber)

Since I had hated inconsistencies in the world and untruth in myself, I began to practice Taoism to change myself. For the first three months, worldly thoughts caught my mind. After that, I could see a light and had some strange feelings every time I practiced *Sho-shuten* (technique in Taoism). However, I wanted a much greater change such as *Dai-shuten* (technique in Taoism) and the awakening of Kundalini. As I practiced *Sho-shuten* everyday, the cry of my soul and emptiness in my mind came to reveal itself. "Something is missing," I thought.

In those days I went to bookstores everyday and I found myself being absorbed in Buddhism. I learned the benevolence of Zen like nature, and the Buddhas in esoteric Buddhism and its dynamic world. I further learned Vimalakirti-nirdesa-sutra, Avatamsaka-sutra, Saddharma-pundarika-sutra, Dhammapada, Agama, etc. While learning them, I wanted to know the practice of systematic meditative method instead of the practice concerning the way of living and thinking. However, no method seemed good for me.

I enrolled in some religious organization, but it was quite different from what I had been looking for. I was at a loss as to what to do and came to look for my guru. I thought that it was impossible to find a guru in Japan now. It could be done in only India or Tibet. The only way left for me was to become a monk. I thought of the Zen sect and the Singon sect. So I decided to study them thoroughly to choose one, and to enter a Buddhism-related college to be a priest.

Just then I came across the book of Master Asahara which had a picture of him levitating in its cover. Since I knew other men who could do the same, honestly speaking, I thought, "again levitation." But somehow I could not pass it by and bought it. While reading it, my body shook. Or rather, it might be my soul that shook. All I had been looking for was there. I couldn't stay idle and

applied for membership of AUM at once.

At the seminar in Tanzawa in June 1986, I was excited with hopes for the awakening of Kundalini and meeting with the Guru. I timidly went up the stairs to the practice room, and the Guru was seated in the back of the room. It was as if a god with a human body had been there. I was at a loss as to how to greet him.

His voice in the preachment sounded like that of God's. The contents are what I had never heard before and nobody had been able to speak about. His staff members also had something mysterious and I was really happy to have enrolled in AUM. The training he instructed was full of power.

At last my turn came round to receive Shaktipat. I was very strained. "My Kundalini which I could not awaken by various means was about to be awakened." When I thought this, I was very excited. I lay on my back and the Guru put his thumb on my forehead. A few minutes later I felt it getting brighter around my forehead. I heard the Guru say, "Sit up," but I couldn't do so since my body became numbed. I managed to get up and sit again. The Guru put his palm on my Sahasrara (Chakra). At that moment the clear light, like an aura, poured down from Sahasrara and pressured me. I went blank. The Guru was saying something to me, but I couldn't hear it since I went blank. The only thing I remember of his words is "Manipura is perfectly open." Since I felt something going up on my back, I asked the Guru about it later, and he said with a smile, "It is the Kundalini." The seminar in June was over in this way.

On my way home from the seminar I felt as if I were walking on air. I talk about it to my friends, but my story was so unusual that some of them didn't believe it. That was because I couldn't explain it well enough and my self-centered idea made them feel bad. Since then, however, I have felt a little gap between daily life and the life I wanted to lead.

I took part in the August seminar in order to change myself rather than my surroundings. I was allowed to have time to consult with the Guru individually. When I sat in front of him gravely, he suddenly said to me, "I'm going to make Sanga, a community of monks. Why don't you join? You will attain emancipation of *Akshobhya* in three years." (Editor's note: emancipation of *Akshobhya* is emancipation through accumulating good deeds) I was quite at a loss. Sitting in front of him, I was confused for a while, but I gradually came to make out his words and said, "Yes." How long had I been waiting for such an opportunity?

As to Shaktipat I received in the seminar, a glaring white-silver light shone all over the forehead and after a little while the red light came up from Muladhara.

As I was about to join it, however, I began to hesitate. I am susceptible to emotions, which stopped me from going. As I tried harder to remove illusions, the situation got worse. At last I asked the Guru a really ridiculous question, "Master, are you really enlightened?" Then he said, "The standard of judgement is only your own mind." I felt as if I was overwhelmed. I made up my mind and recovered aspiration for the truth. It was as if the light shone in the dark maze and I had found a guidepost. Well, it is a pity that this silly question is still talked about in fun.

My life in Sanga was sometimes hard since it was different from the vulgar life I had led until then. Though I had to practice a lot and to get up early in the morning, my mind was peaceful. After a while I moved from Sanga into the headquarters (located at Tokyo), so I could live near the Guru. I didn't have enough time for physical practice there. Instead I practice *Nin-niku* and *Sho-jin* (See Chapter One for *Nin-niku* and *Shojin*). However, it seems that my practice advanced only by being near the Guru.

I participated in the seminar in Osaka. On the first

day I was in Tamas-dominant condition and was in "*Koku-zanmai*" and lost my senses intermittently during the meditation of *Chundali*. I couldn't see a vision of lights or anything else. I thought it was bad and practiced Kriya-yoga. (Editor's note: Kriya-yoga is special body-purification technique in Yoga) Two days later, when I was doing Aswini Mudra, I had a feeling of tingling going up from the Muladhara Chakra towards the head, and was able to see lights though they were sparse and intermittent. Anyway I got better than two days before.

On the third day my mind started to become calm. When I had been in the Tamas-dominant condition, the practice time had seemed to pass slowly, and I had thought, "There was still much time left. I wish this was over soon." On the contrary this time I thought, "I have little time left. I need to do my best." Thus I could feel the practice time was short and important.

As I did Aswini Mudra, a feeling of tingling got stronger, and it turned into even a pleasant feeling. My consciousness was clear and I could see the lights of Fire Element during meditation. At first I could see the light of sky blue, and then bluish green, white, dark red almost like brown, and finally yellow. It was, however, not in the order of the corresponding Chakras which the master explained. (Editor's note: each Chakra has its color.) I asked the master about this, and he answered "That's because you looked at them (Chakras and its colors) from the position of the Anahata Chakra. Look from a higher Chakra." I remembered that my consciousness was on the Anahata Chakra as he said. He could see through my mistakes in a moment. It is possible for only a Buddha who experienced everything. Thus I was impressed by him again.

Soon after the seminar in Osaka, I felt a pain in my throat. It is liquidation of bad karma of speech. I also felt sleepy and listless.

On the other hand, the pleasant feeling of tingling

which ran up my back got stronger. It ran up if only I do Mula-bandha (the practice to contract one's anus) or concentrate on the feeling. It looked like the hiccups and didn't stop the whole day. Some laughed at it and some felt it unpleasant. It continued for almost two weeks, but it gradually decreased; it finally came to an end.

After that, I was gradually able to know others' attachments and feelings, when I sympathize with them. In addition, when I thought of what was going to happen to someone, a piece of an image or a vision came up in my mind. For example, the vision of my future often came up that I was performing Shaktipat and was as limp as rags. Some bad images came true unfortunately.

I talked to the Guru about these visions, and he said to me in a tone which could be taken as serious or a joke, "You saw the same vision as mine." Since I don't know how painful it is, I am afraid of and waiting for the day when Shaktipat will make me as limp as rags. It would be my great pleasure if I can help Master Asahara, a Buddha and a great Bodhisattva, in his activities of salvation of over trillions of years. If possible, I wish to help him until all souls go into Mahayana.

Points of Practice

He had practiced Taoism and Buddhism before he came here. So, I remember that I could easily put my energy into his body through Shaktipat since his subtle body had been purified.

Recently I am afraid that he began to be caught by psychic power such as mind-reading and future visions. We must not cling to anything to become emancipated, including even psychic power. So, he had better leave everything as it is.

The Stage of Space

Split personality begins around this stage. *Poa*, the phenomenon of the next stage, also begins little by little. Things related to this stage are:

- Visuddha Chakra
- Yoga of Phantom (See "Beyond Life and Death")
- Subtle energy
- *Mahavairochanasatathagata* in Buddhism
- Lord Vishnu in Yoga
- Ability to hear a sound at a great distance
- Power to know the Three Sacred Sutras
- Nobility
- Sky-blue

Fumihiro Joyu
24, AUM staffer (formerly a staff member of Space Development Agency of Japan)

I'd like to write about some physical and mental changes that happened to me since I enrolled in AUM last August.

First, as to physical changes, I experienced the awakening of Kundalini about three weeks after I started to practice for a few hours a day. Before the awakening, I felt chilly and had a fever and a headache. I found my crown swelling a bit, which showed the Kundalini had been awakened and rose up to the crown. After that, I often went to the center in Tokyo for volunteer works and practice. As I meditated there, I found my body pleasantly shake and could see a soft white light (Editor's note: this light shows the light of Kundalini) when I closed my eyes.

It was when I attended the Meditation Seminar in April 1987 that I had even more dynamic experiences. While in meditation, Kundalini energy rose up with vibration from my coccyx to the head. I felt my crown

tingle and vibrate. I sometimes felt my crown get cool and something sweet drop from there. As I meditated further, I could see dim lights of orange, blue, green, etc, and heard various mystical sounds (Nada sounds). In addition, though I kept my eyes closed, I could see many scenes. When I was in good shape, I could visualize whatever I wanted to see. I also experienced the feeling that powerful energy wrapped my body. It was also around those days that I had dreams of great clarity.

I could cope with these super natural phenomena calmly, because the master had explained these changes as a part of the process of Kundalini Yoga beforehand. So, I was more impressed with the fact that I went through mystical experiences just as explained by the master than mystical experiences themselves. This strengthened my belief in him which motivated me to advance my practice further.

The mental changes were even greater than these physical changes. I'll talk about them next.

I had been worried constantly by jealousy, anger and anxieties which sprung from my heart. So I took interest in the practice of Jnana Yoga expounded by the master. He taught me in detail about the mechanism of the mind, the causes for desires and sufferings, and how to remove the causes. I tried to analyze each working of my mind and then to control it in accordance with his instruction.

For example, I thought and meditated on pride like this. I found that most jealousy and anger worrying my mind came from pride. Because people have pride, they are jealous of others who are superior, and cannot admit their faults found by others; they just get angry and try to justify themselves. I asked myself if this pride would really make me happy. I thought about it deeply and found that pride stopped me from correcting mistakes others found in me, and made us look proud. It also hurts human relations and makes my mind uneasy. So, I

made it a rule to say to my mind in meditation and in daily life, "Pride does not necessarily make me happy. Keep away from that."

Then meanness came up in place of pride. So, I thought whether meanness made me really happy, and tried to deny it. At this point I thought that both pride and meanness stemmed from a lack of understanding about what made us really happy. This is, I think, a typical example of the ego, namely clinging to what seems pleasant at a glance but does not in fact make us happy. The clinging stems from what the master called "*Muchi* (ignorance)" Though it's hard to express, I came to the conclusion that it was best to have a clear state of the mind which did not cling to anything, and which did not have either pride or meanness. I thought it might be an example of "emptiness" about which the master often talked. I was pleased that the result of my practice agreed with his teachings in mental practice as well as in physical practice I mentioned earlier.

As I continued this practice, I became aware of my ego concerning various problems. They included the problems of sexual desire, appetite, social status, a family and a lover. There were several conflicts between the ego and myself who wanted to be free from the ego. Every time I had such mental conflicts, I asked the master for advice and got a satisfactory answer.

I have been talking about the physical process and mental process separately, but my recent experience made me feel strongly that they were eventually inseparable.

It was when I participated in the seminar held in May 1987 as a member of the AUM staff. Because I wanted to have more mystical experiences, I was more eager to meditate than to do a given work. (Editor's note: each staffer is given his work in order to manage the seminar) What I wanted to experience most was the Nectar of Immortality (the source of various mystical expe-

riences and psychic powers) that dropped from the Sahasrara Chakra. Though I felt it a bit in the Meditation Seminar mentioned earlier, I wanted to feel much more of it. I could not concentrate upon the given work and did it moderately, and meditated as much as possible. However, I could not feel Nectar much.

After I came back from the seminar, a lot of materials for a book by the master were waiting to be put into word processors. I sat up until four or five in the morning for several days to meet the deadline. Of course, I could not meditate. Giving up meditation, I came to gradually devote myself to the work.

While being absorbed in the work, my crown tingled and a pleasant sensation arose there, and I felt the nectar drop much more clearly than ever before. It streamed down quickly from the crown to the left and right and sometimes to the shoulders and the waist. After that I was able to concentrate energy on the crown easily at any time.

"Why is that?", I said to myself. I thought I had known the significance of the services but I could not understand why they advanced my practice more than meditation. In this regard, the master said, "By rendering services as hard as possible, you earn *'Toku'* or merits necessary to advance your practice. *Toku* is energy. To accumulate *Toku*, the work you do should not be something to satisfy your ego but a pure service. One who received my Shaktipat is connected with me through the pipeline in the Astral and Causal Worlds. So if he controls the ego and renders services with all his might, he can receive my energy flowing through the pipe. If his mind is full of egoistic ideas, he cannot channel himself into my energy and can not receive it." "Now mind you, the true practice does not take any definite form. No matter how long you meditate to satisfy the ego, it can not be *Toku*. Both services and meditation can be good practice. Whatever you may do, the point is

your mental condition."

Hearing this "Theory of *Toku*", I was convinced more than ever of the truth of his path and its indescribable profundity and excellence.

Now, I'm trying to turn my eyes to "salvation" which the master often told us. That is to lead others to practice who are vexed with ego like myself. I was particularly shocked by his prediction of the crisis of a nuclear war which this egoistic world may face in the near future. I would like to do my best in cooperating with salvation activities the master is planning to do in order to avoid a war.

I'm still struggling with my strong ego, but I'm getting to think of following the path of a Mahayana Buddha. From now on I would like to decrease the ego and earn *Toku* and strive for salvation as hard as possible.

Points of Practice

He has been going on the path of Bodhisattva since his past lives. He's absorbing my religious theories as if water soaked into the dry earth. He has also completely assimilated theories that he has absorbed. I feel he is a real Bodhisattva. He will be doing the practice of "acting", as I did, to remember the stage of his past life. What I meant by acting is that since he has already experienced the level of a Bodhisattva, he only needs practice for form's sake. He may attain realization soon. All I can help him with is to provide a good environment for the practice.

He left a space development company and got back to the path of a Bodhisattva. I believe he must have been born in this world for the sake of salvation as I was.

Yuichi Horiguchi

38, physician

I participated in the seminar held in Tanzawa in March 1986 for the first time. When everyone was chanting the

mantra "Jana," before my closed eyes appeared a circle of mainly violet color with spokes radiating in all directions. I could see each spoke which was as thin as a hair. The circle was rotating slowly anti-clockwise. Later I checked on the picture of Chakras and found out that the color of the circle was similar to the Visuddha Chakra's and its shape was much the same as the Ajna Chakra's. I remember that I was very impressed then because it was the first time that I saw things so clearly with my eyes closed.

As to my first Shaktipat, I only felt my forehead being touched, though the master said, "Your Chakras up to Anahata have been opened." However, I did not have any complaints or dissatisfaction. For I heard the amazing experiences of other trainees who had received Shaktipat many times, and I also had a mysterious experience in the Five Element Ceremony though I had made no practice before the seminar. Conversely, I felt sorry for the master, because he looked very different after having given Shaktipat to many members from when I met him for the first time. He appeared to be tired out with dark rings under his eyes.

When my turn for Shaktipat came, he said, "Please wait a little, because I'm very tired." Being naked from the waist up, he went out with his disciples while it was snowing. When I came back after chanting a mantra for some hours, the dark rings around his eyes had disappeared and he looked very cheerful, which greatly surprised and impressed me.

By the way, my young roommate who had practiced Yoga at another place said to me, "I received Shaktipat for the first time, and I saw pure white all around me; then my Kundalini was awakened with a big bang. The master also looked surprised." I felt very envious of him to hear this, and wondered if I could also awaken my Kundalini.

In mid May, the Baptism of Fire and Water happened

to me at last. A chill, shiver and fever attacked me all at once. But unlike the flu, I could bear any chill, and could stop a shiver for a couple of minutes with my will. My consciousness was very clear. These symptoms went away only in a day. However, the teeth clattered, and the body shivered; the forehead, chest and abdomen were very hot; my mattress was wet with perspiration. Thus it was indeed terrible.

During my second Shaktipat at the end of June, I saw fan-shaped lights of Five Elements: Earth, Water, Fire, Wind and Space. During the Shaktipat I received in the intensive seminar in December, I saw the Sheath of Intellect and the Sheath of Will. The color of these two sheaths is faint and near-transparent yellow. Straight lines were radiating from the center in all directions with a small circle glittering like a sparkler. I wondered what it was, but I did not ask the master about them. For I thought it was not important because it was very faint and very different from the clear and dark colors I had seen in the past Shaktipat. After that, However, I was surprised to find them in "The Science of Soul" which a friend of mine had recommended me to buy. (Editor's note: the Science of Soul was written by Swami Yoge Shwarananda, a great master of Raja Yoga)

In the meditation seminar of Chundali held in April 1986 every time I held my breath during Vayavya Kumbhaka, I saw the Visuddha Chakra. (Editor's note: Vayavya Kumbhaka is one of the most advanced breathing technique) In the Shaktipat during the seminar, I saw a vivid orange light appear from below, and it gradually got bigger and spread all over my field of vision. In the seminar held at Wadadaira in May, I saw the energy of Wind Element and the Sheath of Delight when receiving Shaktipat. At first blue and green colors appeared in the pure black background, and then colors like yellow and pink were seen.

Around those days, I don't know why but I felt two

white lights come into my vision, though I had not often seen white during meditation. There appeared white lights at the center of and around my field of vision, and I found many concentric circles with a zigzag curve. They looked the same as the Sheath of Delight in the Science of Soul. When the Sheath of Delight appeared clearly, the energy of Roon (Wind Element) overlapped the Sheath and attracted my attention. So, to my regret I could not carefully see the True Self, which was said to be in the center of the Sheath. I also saw a lot of Roon energy in a columnar shape.

Not only could Shaktipat gave me the above extraordinary experiences, but also it changed my ordinary life much. For the first nine to ten months after I started the practice, I was quick-tempered and irritated by trivial matters. Now, however, I'm getting gradually better.

Around the summer of 1986, I gradually become unable to see the color of the aura which I had been able to see. Now I cannot see it at all. On the other hand I acquired some sorts of psychic power. I think that I was able to temporarily relieve the pains of cancer patients, and to give them painless deaths if they're hopeless. Since my power is still weak, if I exert this power, I get very tired and feel dizzy.

I did not develop any other kind of psychic power. This may be because I strongly hoped to cure incurable diseases by psychic power when I first met the master. Honestly speaking, I want other powers, too.

The other thing concerns my allergic nasitis and conjunctivitis. They worry me from February to April every year. I sometimes used up a box of tissue-papers in a day. However, I have practiced Jala Neti recently and was almost freed from bleary eyes in four days after I started it. It seems that Yoga has mystical power unknown to ordinary people.

Points of Practice

He is a very benevolent doctor. As he wrote in his story, he started practice with this strong wish: "I wish I could cure incurable diseases through psychic power." The reason that he could see the inside of himself such as the Sheath of Will, is that he has the mind of compassion. I want him to keep practicing and strive for salvation.

Koji Hirota
24, AUM staffer (graduate of Tokyo Art College)

Through the good offers of Master Asahara, my Guru, I entered Sanga, the commune of monks of AUM. My jobs there were to keep account and to cook for other monks. Since only men lived there, we had many problems concerning sex, human relations and the like. Thanks to the guidance of the master and the efforts of all the members, however, we found our way out of those problems. Those days I had the opportunity to see the working of minds of many people, so I felt that I got a glimpse of sufferings in this world and the profound path that a soul takes.

Last November I felt that my mind was purified to some extent thanks to the good deeds I accumulated until then. My mind was calm and had few worldly thoughts. The surface consciousness had faded and there were few mental conflicts. The reason that I could write only "purified to some extent" is that my mind started to be affected by worldly thoughts again. Despite of repeated warnings of the master, my mind was swayed strongly by information from the outside world. Little information around us is correct, but since I was easily influenced by information, I judged things according to information and fixed ideas I had. As a result I went wrong. (Particularly, I was bound by the words and deeds of other people at that time.)

Thus, the peace of my mind lasted only for a short time, but I think it was good to have been able to ex-

perience the high stage of the mind even a little.

Now, this happened in the intensive seminar held from Dec. 1986 to Jan. 1987. I ran a fever of 103 F. suddenly, and could not even help other staff members with the seminar. I was alone in the bed at Sanga. (I could eat only apples, so my whole body smelt of them.) I thought, "Kundalini is rising up again. The bad deeds I have done so far has incurred this pain." According to the master, it was natural *Tumo* (Editor's note: *Tumo* is the rise of Kundalini which is accompanied with great heat.) I believe that since I didn't like meditation much, the stains of my mind which I should have removed through meditation had to be removed in this way. With a fever and an indistinct consciousness, I somehow thought, "I soon had to erect a shrine of Lord Shiva in Japan."

I wonder if this is merely a coincidence. During this seminar the master was also instructed by Lord Shiva, "Build a center where everybody can practice." (Though the master met Lord Shiva in his meditation, while I was muddled with a fever.) To build a center everyone can practice in, namely a shrine of Lord Shiva, is one of dreams that the master has had for many years. My master told me about it a couple of times before, but I think this wonderful coincidence happened because his vibration had reached me.

Until then I had forgotten this. When I first met him, the master said to me, "You are destined to come to me and erect a statue of Lord Shiva." At that time I never thought that I would do such a great task. But as soon as I attended the seminar after the fever dropped, the master instructed me in his private room to erect a statue of Lord Shiva.

In fact, I had been a graduate student at an art college. Though I'm rather anxious that I may not be skilled enough in sculpture, with a strong faith in Lord Shiva and the master, I'd like to do my best in erecting a shrine as a mandate from the supreme world.

On the second day of March I went to Narita Airport to meet the master who came back from Dharamsala in India. Mr. Sugimoto and I were then ordered to go to India. He said, "It is for the work of AUM, but you can also study sculpture there." I was surprised to hear that, because I also thought during his trip to India that I should go to India. India is the place where Yoga originated, and the teachings of Buddha Shakyamuni originated; His Holiness the Dalai Lama resides, who is the leader of Tibetan Buddhism that has turned out a lot of emancipated persons. India is also the place with the holy Himalaya Mountains. I realized that my soul wanted very much to go to India. I didn't know what was waiting for me in India, but it seemed that I should once go there.

The decision to go to India was made quickly, but there was an important thing we had to do beforehand. Since we were going to represent AUM, we were expected to have reached a high stage of spiritual practice. I thought, "I need nothing but intensive practice." So, we (Mr. Sugimoto and I) did single-cell practice for a month from the night of April 1 to the night of May 1.

I ate twice a day for the first 15 days and ate once for the next 15 days. I was even prohibited from stepping out of my room. (Of course I relieved myself inside the room with a portable toilet.) For the last eight days, I was not allowed to speak a word. It was very hard practice. I had a very hard time because it was my first intensive practice. However, I had some mystical experiences that impressed me very much. I will write about them next.

One day, after completing a twelve-hour regular practice, I practiced a mudra a little before sleeping. After that I chanted Gayatri-Mantra in bed and waited to fall asleep. (For the period of this practice, my cerebrum often remained excited even after the practice, and I could not sleep well.) I lied on my back in the posture of Sava-

sana. Then I felt something strange in my body. I felt as if my knees were bent downward at right angles and my shanks were under the floor. I asked myself, "What is this feeling?" Then immediately I went back into my physical body. As I repeated this a few times, I realized that this was separation of the Lower Astral Body. I somehow seemed to be perceiving my Astral Body, another body that overlapped with the physical body. My consciousness was in this strange body. I took the plunge and tried to stand up. Then I floated up into the air. Surprisingly, it was in the world of another dimension that I landed.

I can not describe this world well. The consciousness of my Astral Body thought, "Here is the world of another dimension." As I thought so, I gradually regained my composure. "Let's go somewhere." As soon as I thought so, I floated up and found myself standing on the floor of my home. I guess that is because I wanted to go home. I took about ten steps and could actually move as I wanted, though I felt my body was too light, and moved awkwardly. I got a view of the outside through the opening of the curtain. It was a very familiar view, I felt. It was not so enjoyable, because it was night and it was dark outside. After that I walked around my home for a while. I thought, "I want to see the master." No sooner did I think so than I found myself back into my physical body lying on the back in the practice room.

I had experienced separation of the Lower Astral Body a few times until then. This one was, however, special in that it was more real than the real world and my consciousness was clear. It was a shocking event, which you could not make out unless you experienced it. My mind is certainly changing due to this experience, since I knew not through knowledge but my own experience that I was not a body but a soul, and that this world was not the only world in the universe.

Master Asahara always says, "A soul is not a body. A soul is neither the senses, the mind, nor ideas." I believe that my experience is still imperfect, so I have to accumulate more merits and experience more through practice.

During the thirty practice days I had a lot of other experiences. I saw several spots of bright sky-blue before my eyes. Those spots got larger in size and number day by day. I think it might be a vision of Space Element. The spots of light were very bright and beautiful.

I also had dreams of great clarity. I asked Master Asahara many questions and got answers from him in my dreams. I also dreamt of other disciples who were monks in Sanga. I saw something during meditation which I could not recognize either as a dream or a vision. It was as follows.

I was in front of a cave. There were many people waiting for something. They were practitioners and believers, and I was one of them. I guess it was probably in India. (because everybody including myself was wearing such Indian clothing.) At that time Master Asahara came out of the cave. He looked a little differently from the way he looks now. He had a much longer beard than he does now. He was naked from the waist up and had wound a cloth from the waist down. (I can not recall the color of the cloth, but the master read my memory and found it was pure white.) It seemed that something important was just over. He looked a bit hard. I think I was called by name and talked with him, but I can not recall it well. I think this was about one of my past lives. I wish I could recall it more in detail. So far, I could recall only a few past lives.

As the end of the practice drew near, I felt very good, when I raised up Kundalini energy through repeated practice of *Chundali.* At first I only felt a chill rise up in my back. So, I thought energy might not be going up. As the feeling of the rising energy got strong-

er, however, it became very pleasant. I think it is one of the most pleasant sensations I can have in this world. The feeling of ejaculation can not be compared with it.

In addition, the Nectar (of Immortality) fell down from the crown of my head along the central line of my body, and reached one Chakra after another, creating the feeling of pleasure and coolness at each Chakra. In my case, I can know it, not because I recognize the whole process of falling of the Nectar, but because a pleasant feeling rose up from each Chakra, when the nectar reached it. This process is accompanied by a little tingling, and was indeed wonderful. But I believe, however, I still need to repeat it many times to perfectly master the technique.

Not only mystical experiences I've talked about, but the changes of my mind also surprised me. Our single-cell practice was over on the midnight of May 1 (In fact it was already May 2). Honestly, I can't say that I was not happy. However, I also felt I could live at ease if I continued this practice, because I had to get in touch with the causes of sufferings when I got outside. Thus, around the end of the one-month practice, I realized that this world was painful.

For instance, when I tried to express my thanks to those who served me meals and cleaned my toilet, I felt it a tremendous loss of energy to speak words. (Editor's note: In single-cell practice a practitioner is not allowed to get out of the room, so he is taken care of by people outside) I did not want to get near others at all, because it was clear to the man who did not take a bath and contact people for a month that the human body was dirty. In fact, it must have been my body which gave out a bad smell, but I felt the bodies of others around me were dirtier than mine. It was so much so that I went back staggeringly when people came near to me. Everything I perceived with the five senses was painful. When I secretly bought things in a nearby supermarket and ate what I had wanted to eat, I felt sick and vom-

ited it up. People's voices were very noisy. The smell of shampoo and rinse after washing was pungent.

Then I realized this: though it is very painful to leave what one is attached to, those who don't know that everything in this world is painful and are attached to something must have great sufferings which are beyond description. At this time, I felt "compassion" in "the Mind of the Four Immeasurables." It seemed that we had changed a lot after the one-month single-cell practice.

I don't think I'm in a high stage of spiritual practice, because I still have countless worldly desires in my mind. I might feel that this world is pleasant as I continue to contact with my surroundings. I thought this world was terrible to that extent. (And yet people are not aware of it.)

The most important wisdom I got through this single-cell practice was "Nothing but practice is useful."

I'm now very busy in preparing to go to India. Though I don't know how much I can do with my poor English and my weak mind and body, I decided to go and study as hard as possible. I will make every effort to erect a magnificent statue of Lord Shiva.

I sincerely pray that we may erect a statue of Lord Shiva (one who has been emancipated since the beginless past) as soon as possible and that people in the world may make spiritual practice at ease.

May all beings go to the world of true happiness (Nirvana).

Points of Practice

The above story shows his progress as Mr. Sugimoto's. The reason that his experience of separation of the Lower Astral Body became more real than before is that his Manipura Chakra was purified. He is now in a stage of purification. So, I believe that he can become emancipated by doing a couple more single-cell practices.

Koichi Ninomiya

21, AUM staffer (formerly a staff member of Aichi Steel Co., Ltd.)

In June 1986, I participated in the intensive seminar to beg the master to make me one of his disciples.

When I asked for his interview and met him for the first time, I was deeply moved. I had a kind of nostalgic feeling and my eyes were filled with tears.

I said to the master, "I'm aspiring after emancipation. After I make some amount of money, I think to go into the life of ascetic practice." Then the master said, "I can have you emancipated if you allow me three years (if you practice as a disciple for three years)."

I was surprised to hear that. Emancipation. Getting emancipated only in three years!? I may have had a wrong idea of emancipation because I read so many books. This interview convinced me that he was a true guru. He recommended me to leave the company soon and enter Sanga. I decided to do so, as I was ready to renounce the world.

After that the master was explaining the difference between Hinayana Buddhas and Mahayana Bodhisattvas, but I could not understand it at all. I asked him, "Am I entrusted with a mission?" He answered, "A mission is to be made from one's past life. Since you're thinking of emancipation at the age of 20, you must be entrusted with a certain mission. But if you try to carry it out, you may delay your own emancipation. That is what a Mahayana Bodhisattva is." He added gently at the end, "The practice is hard, but try your best!"

After the interview, he taught me *Ristui-Raihai* (Standing Worship), a practice for members of Sanga.

A few days later, during the practice on the day before I left the seminar, I could see a vision for the first time. At first, the vision made me regress into nasty parts of my mind and character. Simultaneously I felt sick. As I continued to meditate, *Amitabha* (one of Buddhas) came near to me. His facial expression changed one

after another. After a while, I saw Bodhisattvas encircling a fire, and I felt myself being in the center of the circle and saw faces of all Bodhisattvas. A goddess soared from the ground then.

At the next moment the scene changed. Master Asahara, with his mantle fluttering, was coming toward us with Bodhisattvas. The scene shifted again. Bodhisattvas and I were going up the long stairs in outer space and I could see the door of a light in front. Bodhisattvas said to me, "Across the door is Nirvana." I told this to the master, and he said, "That is a memory of your past life." He added, "Because you are beginning the practice, you could see that vision." I saw it before Shaktipat.

After coming back to the dormitory of my company, I could always see the vision of the master with great clarity. I could not get him out of my mind. A month later, I entered Sanga.

Two months after I entered Sanga, I experienced psychic power. It was a basic power but it was wonderful to me. That is called *Dhaldli-siddhi*, a phenomenon where one hops like a frog in a sitting posture not through muscular power but Kundalini energy. As I chanted mantra, my consciousness was concentrated a little above the Ajna Chakra, and it came under great pressure; my body began to shake and jumped up three or four times in a row. After that I could steep myself into a great feeling of happiness which was beyond description.

Since I began to practice Kriya Yoga, my dreams have had great clarity. Particularly, I had dreams of homicide many times. For example, there was a bit stout men on the second floor of Sanga, and I cut him up into pieces with a knife. No common horror movies can be compared with the vivid feeling I had when I cut his flesh.

I told the master about it. He said, "You started to recall bad karmas you made in your past life. It shows that your consciousness are being purified." He also said, "You were a practitioner at Kargyupa Sect in Tibetan

Buddhism in your past life." I could not believe that I had been a practitioner in my past life.

When I did *Ritsui-Raihai* (Standing Worship) around ninety thousand times, I had a pleasant sensation in the whole body. When it got close to one hundred thousand, giant Lord Shiva appeared before me, whose face gradually changed into my Guru's. It seemed to be blessing me.

Thus I enrolled in AUM and became one of his disciples and started to walk the path toward absolute happiness. I think I could understand the meaning and significance of a Mahayana Bodhisattva. I would become certainly emancipated and enlightened, and would follow the great master even for thousands of lives until all beings are saved. This may be my destiny since my past life.

Points of Practice

He's raising up the stage of his practice steadily one by one. Each of his experiences can be explained as a phenomenon which appears in one of the stages a practioner goes through. First, he viewed *Amitabha*, when he was in the Stage of Fire. And then he advanced toward the Stage of Wind, where one can levitate. Actually, he developed *Dhaldli-siddhi*, one step before levitation. If he wishes, he'll be able to levitate soon. The experience that he feels numbed in the whole body shows the last stage (related to breakdown of Five Elements), the Stage of Space. Judging from this speed with which he has achieved such a high stage, it is certain that he attained a very high stage in his past life. He must have been at least able to levitate. Lastly, he has started *Poa*, the transfer of consciousness from the physical body to the Astral Body.

The Stage of Poa

Things related to this stage are:

- Ajna Chakra and Sahasrara Chakra
- Split personality
- Self-contradiction
- Clairvoyance
- Fulfillment of wishes (of high level)
- Astral vision (of high level)
- A guru in Buddhism
- Lord Shiva in Yoga
- Yoga of Light
- *Poa*
- White-silver and transparency

If your practice is going well and your Kundalini can move through the Sushumna channel freely, you can have all experiences that range from the awakening of Kundalini to *Poa*. Shaktipat makes it possible. Conversely, if Kundalini energy is weak and stops at a certain Chakra, you have experiences of the stage corresponding to the Chakra alone. If the Sushumna channel has some obstacles, you can only experience part of phenomena related to that stage, too.

Sanae Ouchi

30, AUM staffer (formerly a beautician)

Why was I born? A life was given to know something important. I don't want to idle away my time. I want to be happy and make people around me happy, too.

I have thought so since my childhood. I worked hard and had many experiences, however one day I found myself to be not happy at all. It is painful and sad even to stay alive. Why?

With such mental sufferings, I enrolled in AUM in 1986. I had the fortune to have my future told by Master Asa-

hara, and was surprised that he knew everything concerning my way of life. He told me that emancipation meant to be able to exert psychic power, and to have mystical experiences; to be perfectly free and happy; to realize the True Self. To me, an common person, it seemed to be so high a stage, but I decided to believe in him and practice.

Thanks to AUM practice and Shaktipat, after two months, I started to have such varied experiences as separation of the Lower Astral Body, a vision of a white silver light and prana, and hearing the Guru chanting mantra when I was at home.

As to changes in my real life, I started to have better human relations and could take much time for practice through the sympathy of my supervisor. Whatever I wished came true. My surroundings have changed entirely after I started practicing. My surprise and pleasure at my practice strengthen my faith in Lord Shiva and the Guru.

Because of the above experiences I came to sincerely wish to be a devout believer in them. Soon the master taught me *Gotai-tochi*. He told me that it was training to be a devout believer in Lord Shiva and the Guru. I wondered how he knew my wish. He immediately answered, "Do you know why a guru is necessary? Because he experienced everything, he knows the shortest way to emancipation for each practitioner." At that moment I was convinced that he was the only Guru in Japan who was emancipated and enlightened. "If I walk on the shortest path under his guidance, I can attain emancipation in this life, and I want to attain it," I felt.

Five months later, my surface consciousness began to fade and my subconscious started to appear instead. The consciousness which I had not noticed until then (such as desires, hopes and thoughts) came up in my mind. They were plain, funny, painful and cool. On the last day of *Gotai-tochi* (Editor's note: his disciples are supposed to re-

peat *Gotai-tochi* 100,000 times), a feeling of tenderness suddenly spread from the vibrating Anahata Chakra. The feeling springing from the Chakra seemed to be great compassion of Lord Shiva and the Guru. My soul was filled with a peaceful feeling. Shedding tears, I thought that what people were ceaselessly seeking might be peace of mind. I thought that as long as people sought it, they might have to wander and suffer in the endless cycle of life and death.

In the eight month (after I started practice), my experiences in the Astral World continued like a story, and my dreams acquired great clarity with such a vivid feeling as in a real life.

Around then I need to go through a considerably severe practice of the mind. The Guru said, "I will perform a major operation on your mind." I think that my problem was big and deep in my mind. When I thought I could not bear it any more, I recalled the words of the Guru:

"Make efforts even if you lose everything. Continue to make efforts intently however miserable you may become. And make yourself basis for everything."

As time passed, so did the pains. I started to look at and analyze the causes for the pains. I found that I had made all mistakes in the same way.

One day in the tenth month (after I started practice) I perceived a light as energy during my meditation. I once heard that the universe was composed of three kinds of energy, namely, a light, sound, and heat. A light is a light, so I'd never felt it to be a kind of energy. On that day, however, it felt different. I must have been in a kind of sleeping state, but my body kept on chanting a mantra. Simultaneously, a clear consciousness concentrated on the Ajna Chakra. No sooner did I feel something was likely to happen, than a strong white-silver light beamed into my Ajna Chakra. It was the most dazzling and strong light I've ever seen, and could be ex-

plained as nothing but energy.

Since then, one and a half years have passed. I have experienced purification of my body and the Chakras through the practice of *Chundali*. "You completed *Tumo*, didn't you? Unpurified energy is rising up," said the master. He stood behind me. I had a fever of 102 F. every day and felt as if fire were blowing out of my body, though my consciousness was clear. I calmed down and concentrated my attention on the Guru. His fresh, endless and broad-minded energy came down into my body. I think he was cleansing me.

It's been only one and a half years since I enrolled in AUM. However, I felt as if I experienced such a long time as 20 years thanks to the guidance of the Guru. Thinking of the days before the enrollment, I cannot thank him enough. Now, I'm following the path toward emancipation to which I'm turning all my energy and merits. I want to become emancipated in this life by all means.

Points of Practice

She endured and successfully got over "breakdown of fixed ideas," a hard mental practice which I designed for her. Now, she's attained a very high stage. The stage is just before emancipation and enlightenment.

Two subjects remain for her. One is to know that freedom and happiness have been in her soul from the beginning. The other is to abandon the idea of self-preservation. To do so, she needs to realize that she exists in neither this world nor the Astral World. In fact what she believes is herself in those worlds is no more than an illusion.

All she needs is zeal in the pursuit of emancipation.

Kazuaki Saiki

26, AUM staffer (formerly a salesman)

Is this a true way of life? I think everyone must have

been worried with this question. I often worried about it, when I was alone. After barely coming through the hardships of the society after many twists and turns, though young and inexperienced, I thought about what spiritual practice meant, what a life meant and what mission a man should carry out. Though it might be grandiose, I was aspiring for the world peace. No one I have met, however, gave me a satisfactory answer. So, I was always frustrated and irritated, and relieved frustration by satisfying other desires.

Even if one enrolls in a prestigious university and enters a top-ranking company, without learning the true meaning of life, he can't lead a happy life. This is my firm belief. So, I bought many useless books and read them at random every day, and was looking for "the true meaning of life."

It was probably in Oct. 1985. As soon as the voice of Master Asahara reached me on the phone, I had an intuition, "He is real!" I felt a brilliant light before me and my mind shook because of great joy. I participated in the seminar and received Shaktipat.

Now, let me write about Devil State which I experienced about one month later and which motivated me to become a monk.

Feb. 9, 1986 11:30 p.m.

"Where am I?"

When I came to myself, a dazzling light came into my eyes, and was so painful. "What light is this?" Somehow I could not move due to fear and looked around just as a chameleon did, and found myself on an operation table. I was shocked. "Oh damn! I did it again!"

I did not dare to move my body and was anxious whether my head and limbs were still safe. A black head appeared and blocked off the light. "Hey, can you hear me? You are alive. You've got all your arms and legs. So, don't worry," said a man with the black head. He had a round face wearing glasses, a kind voice, and a

needle in his hand.

At this time I was feeling the pains of a life and the value of karma deeply. I whispered in a sad tone as in penitence, "If I push my luck, it always ends up this way." It was just like a cliche that a stunt man says on the bed when he fails. The doctor was silently sewing up a wound on my head, and looking stern unlike just before.

I didn't know how many hours had passed, but I first thought of Master Asahara, when I recovered my senses. I wondered, "Why did I have an accident? I received Shaktipat just a month ago."

A nurse came in and said, "It's time to take your temperature." Somehow I concentrated my attention on her footsteps. Then the thought suddenly came to my mind, "This may be real karma. Or rather, the truth is that one's whole life is karma. Yes, Master Asahara told me so. So don't be upset whatever may happen. Don't make any more karma. Practice hard. The only way to know the meaning of a life is to follow the teachings of the Guru." It was some 40 days after the hospitalization that I had this realization.

Now, let me tell you what the accident was like. It was such a big accident that it was amazing that I did not die. At a speed of 125 kilometers (about 78 miles) a hour, my car flew for about 17 meters from the riverbank toward the river beach seven meters below. So in ordinary cases, I would have been killed and wandered in hell.

I have had three big accidents so far. In all cases, it would not have been surprising if a death certificate had been given. The master said, "Saiki, you will not die whatever you may do." I felt as if I were like a cockroach. I felt tentatively relieved, but I made up my mind not to make any more bad karma, thinking, "No more hospitalization. I had enough experiences of bearing pains." I was hospitalized for 63 days. It was very mis-

erable every day.

By the way, while I was in the hospital, I could know great power of AUM Yoga. In fact I could not turn my neck for the first 10 days of hospitalization. My doctor told me that the bones of my neck might be cracked. When I heard this, I thought, "I may not be able to do AUM practice any more," and felt as if life had come to an end.

On the day before my operation, I was permitted to go out and bought the master's book, "Secret Method of Psychic Power Development," and "Autobiography of a Yogi" at Kinokuniya Bookstore in Okayama. I came back to my sickroom and was pleased to devour books after such a long time. As a result, I was taught what was true love between a guru and a disciple, and that true love in this world existed only in the relationship between a guru and a disciple.

Three days later, I started to practice a mudra, though I was aware of its danger. The mudra is called Vipareeta-karni Mudra, and I practiced it for three hours continuously. So, I asked a nurse to replace a mattress in my bed with a tatami mat. Lights-out was 8 p.m. there. After that I did the mudra for three hours. Every time a nurse came in my sickroom, she was surprised with a voice. There were eleven nurses and their voices were all different and funny.

The X-ray test of my cervical vertebrae showed no problem. So did the brain-wave test. At that time I felt truly grateful to Master Asahara and the yoga technique of AUM. Doctors were unable to believe it. The doctors and nurses who knew my yoga practice, however, seemed to understand the reason for the miracle.

After I left the hospital, I continued to practice the mudra at home. I recovered my health perfectly, and was advancing my practice. Then I didn't know why but I suddenly got sleepy. I tried to turn my attention to the outside and looked at myself. Then I found another

self looking at myself. It stood at the door with sleepy eyes. At the next moment I was looking at the two selves (or myselves) on the floor from the ceiling. As soon as I noticed three selves and felt strange, my consciousness got back to the first self. With a great sound, I felt a great pain in the ears. As soon as I cried in my mind, "Ouch, I can't stand this any more. I stop!", I came to myself. Perhaps this was the phenomenon of separation of the Lower Astral Body.

I had various experiences afterwards. Particularly, I dreamed a sequel to the dream of ten years ago. I also had four dreams in series. So, I enjoyed sleeping everyday. After that I went through many supernatural experiences in each seminar, too.

I do believe that I found the greatest purpose of my life thanks to AUM. "Guru Shoko Asahara" taught me the path I should go on as a human being. I now feel it worthwhile to devote myself to the path. AUM is the only place where you can try your best to train yourself everyday.

People indulge in temporary pleasures and idle away their precious time, and it is too late when they get old. When we understand the meaning of having been born as a human being, we can know the truth for the first time. When we find a guru who guides us toward eternal happiness, we can have true happiness in human life.

Points of Practice

Even if you are caught in Devil State, if you believe in a true religion, you are never killed in an accident. As to Devil State, one of my previous works, "Beyond Life and Death" carries many stories of experiences. So, I'd like to explain separation of the Lower Astral Body, the latter part of his mystical experiences. This phenomenon happens when the Lower Astral Body started to act. The Lower Astral Body is one of subtle bodies developed by practice. Since a man has only one Lower Astral Body,

the third self he perceived may be what is called the Law Body, another subtle body which exists in the Anahata Chakra. If so, it shows that Mr. Saiki is in a considerably high stage.

The experience of a series of dreams shows that his consciousness (mind) is moving to the Astral Body. That is, the transfer of consciousness called *Poa* has started.

However, if worldly desires remain in the consciousness which moved to the Astral Body, I'm afraid he may become a Big Demon King. I want him to be very cautious at this point in his practice.

If the consciousness that moved in to the Astral Body is clean, one will be a Buddha. If it's full of virtue, one will be a Great God. Well, which will he become?

Hitoshi Aoyama
30, full-time meditator

I experienced my first Shaktipat at the seminar in June 1986. I was tense and lay on my back. The master placed his right thumb on my forehead and started to revolve it. A dim light appeared before my eyes. When I felt it get gradually brighter, the band of a rainbow-colored light ran diagonally from the upper right and lower left. "Great absorption of light." Hearing the voice of the master, I was thinking half awake, "Why can I see such a light despite my closed eyes?" I was lying on my back and was feeling mystified.

I was told to sit up straight. The master held me by the left hand and placed his thumb on my forehead, and explained the state of my Chakras. To my surprise, he told me that my Chakras up to the Visuddha Chakra had been opened, and that the Ajna Chakra was beginning to open. He began to rub my crown and said, "This is *Nikugei*, the same as the Buddha's head." "You may have clairvoyance soon." "Sleep as little as possible to transfer your consciousness to the Astral Body." I was quite confused to hear a couple of unexpected things in succes-

sion.

In this way I was taken aback all through my first Shaktipat. After the seminar, I thought I would have a big problem, unless I practice seriously. So I determined to start the practice seriously. I read one book on Kundalini, Chakras, and Yoga after another.

One day, I found that the description of the awakening of Kundalini in these books was just like the state of "*Kanashibari*" (the phenomenon that your body does not move as if it were bound hand and foot) which I often experienced. I was attacked by *Kanashibari* on the average of every two weeks in those days. I thought, "That's just like this. Is that Kundalini?" The master's book reads that there are two awakenings of Kundalini. "My experience is different (because I had it much more often than twice). Well, but the book says that one has a pleasant sensation a little below the navel, which is more pleasant than that of sex. At the same time, a pleasant feeling gradually spreads from the coccyx toward the crown. This description is just like the feeling I have after *Kanashibari*."

Other books say, "It is difficult to awaken Kundalini without a guru," and "It is dangerous to awaken Kundalini by yourself." Since I never dreamed that I was getting such a rare experience, I thought, "Well, it's probably different as I thought, but it's very much like this (what the book says is the awakening of Kundalini). I don't know why."

While I wondered about it, I practiced hard and participated in the summer seminar. Then, in the private interview with the master, I talked about the state of *Kanashibari* and my first experience of it. "That's Kundalini. When you raise it up dozens of times a day and reserve all the energy in your crown, you will attain emancipation," said my master. At that moment my *Mumyo* (Ignorance) was finally cleared away.

Now, let me talk about the moment when my Kunda-

lini was awakened. It was a rather long time ago, so I did not have a clear memory of it. I think it was about 15 years ago when I was a freshman in senior high school. In those days I practiced athletics. Not only was I tired from general exercise, but I also did too hard and unscientific training for improving muscular strength. So, after I came home and had supper and took a bath, I slept like a log.

One day at midnight, I heard a sound like rumbling of thunder in my head. Since I lived in an apartment, I thought that people upstairs must have slammed a window. "How noisy. What time do they think it is?" As I thought so, I opened my eyes. I discovered that it's as bright as daytime. "Oh, dear! Did I sleep too long?" I tried to hold my alarm clock. At that moment, great energy blew up toward my crown. If I compare it to a volcano, it was as if magma stored around the coccyx had blown up to crater on the crown and caused a great eruption. My body got stiff and did not move. I tried to cry, "Oh! Help!" but had no voice. (My mouth was open but did not move.) I could not breathe, either. I felt as if I fell into a bottomless pit.

It lasted for a rather long time, I felt. After it was repeated four times, I was finally freed, and it got pitch-dark around me again. I lost all my strength. I was so terrified that I thought, "I have been possessed by an evil." I put a quilt on my whole body and lay down limply until morning. (I could not even tremble any more.)

I like mountain-climbing and have met with many mountain disasters. For instance, I slid down a slope and was seriously injured. I was nearly struck by lightening. But it was only at the time of my first experience of Kundalini that I faced the fear of death from the bottom of my heart. (After that it happened often, every two weeks. Now it has become one of many common physical phenomena to happen to me, and is not terrible any more. In addition, Kundalini has risen up less power-

fully, maybe because the Sushumna channel has widen.)

In those days, I had a very hard time in a physical and mental sense. Before I knew it, I got a wen on my head. It hurts so much that I could not wash my head. I always had a slight fever and was absent-minded and careless. In my club activity I got hurt so many times that I at last had to quit it. I became hypersensitive and scared without any reason. I was possessed with the illusion that the water and gas were turned on and were leaking, and that I turned them off over and over again. My name suddenly looked like one I had never seen before. I suddenly became unable to do addition and subtraction, and broke out into a great sweat. I had a kind of neurosis. I cannot mention all the symptoms. It was nothing but a mental disease. I strained my nerves very much so that my family and other people around me did not notice it. I was dead tired until I ended my dark highschool days.

After that, when I was preparing for the entrance exam at the university for a year, these symptoms started to fade at last. When I entered a university in the country and started to live alone in an apartment, they went away in the end. As most college students, I was interested in "Sleeping, Eating and Not Studying" and was absorbed in martial arts and mountain climbing. While doing so, I became a senior in a short time. I, though happy-go-lucky in everything, started to seriously think of my future, but I could not come to any conclusions. I failed to get a good job and graduated without completing my research. While I was working part-time, I naturally began to seriously pursue the meaning of life and to wonder, "What am I living for?" I fasted for a week and meditated at the meditation center of a certain religious organization, but I could not satisfy a thirst in my mind. In addition, because of the practice I had a strained back, and was frustrated and gloomy every day.

Then I had a major operation due to the after effect of my old injury. When I was recuperating after leaving the hospital, I came across the master's books. As I mentioned before, I had participated in the seminar and got flustered, and determined to devote myself to the practice. After long and hard fifteen years, I knew at the seminar that a series of abnormal experiences were due to the awakening of Kundalini. It entirely changed my view of life. "This is what I have long been looking for. Looking back on the past 15 years, I had been far from the truth. I'm no longer young. If I had used my Kundalini energy for the practice during the previous fifteen years, I would already have been .... What a waste of energy! How ignorant!" Though there's no use in regretting it, I felt really miserable.

With a fresh determination I received my second Shaktipat in the seminar, which was indeed marvelous. As in the previous time, the belt of a rainbow-colored light ran diagonally from the upper right and lower left. After a while it started to rotate and turned into a white-silver ball of light. It was not so clean as if it were in mist. The master also said, "It's dark somehow." and made me lie on my back. Rubbing my back, he said, "Your Lower Astral Body is muddy. This is due to a ghost disturbance." I shouted in spite of myself, "What?" I had thought that a ghost disturbance was nothing but a word for untruthful religious organizations to make money, so I had never dreamt that I would hear such words from the master.

After that I received Shaktipat again. Then the feeling of muddiness disappeared and my vision became surprisingly clear. It was as bright as if it had been lit by a powerful searchlight, and was shockingly beautiful. Though shocked by the word "a ghost disturbance," the second Shaktipat was over with a feeling of deep satisfaction.

I received my third and fourth Shaktipat in Dec. and

Jan. respectively. To my sorry, I did not see or feel anything during both times. Although the master told me that I was making steady progress, I was discouraged a little, because the previous two Shaktipats were so impressive.

Today, March 31, 1987, I received the fifth Shaktipat in the morning and the sixth in the evening. During the Shaktipat I received in the morning, very clear lights of red, blue and yellow appeared in a circle, and moved vertically, horizontally, and diagonally. They flew around at a great speed and became thin and thick. In the Shaktipat I received tonight, new colors appeared one after another and moved in all directions and finally spread all over my field of vision like an aurora. It was as if I had a shower of light. I only watched its mysterious beauty in fascination. Since I am not good at writing, I could not put it any better, but its beauty and state are far beyond description. The master told me about the present state of my practice. It was very good and encouraging, and I left for home cheerfully.

Now, I'm leading a life solely of the practice, and have left the company that employed me when I had a hard time. Such total devotion to the practice might be the reason for the good progress I have made. However, laziness developed for the past 30 years is a formidable enemy. So I am redetermined to practice harder encouraging my old body.

Points of Practice

Mr. Aoyama is making steady progress in Kundalini Yoga. But he has chosen a meditation technique which I did not instruct him to do. What he is practicing is "meditation to be empty." He is probably attracted by meditation technique in Zen because of karma in his past life. It takes him too much time to attain emancipation through that technique. You can easily see which helps you become emancipated sooner, to wait for a moving thing to

stop naturally or to act positively and stop it. Needless to say, he is practicing the former. According to Buddhism, it takes seven lives to attain emancipation in this way.

So my advice would be, "Practice Tantric meditation instead and become emancipated in this life." If he does not do so soon, he might lose to his bad karma and drop out. If so, I don't think he can regret it too much. This is my frank opinion for his own good.

Eriko Iida

26, AUM staffer (Nissan Fire and Marine Insurance Co., Ltd.)

I used to have the idea that one should enjoy life. Around half a year back, however, I started to feel clearly that "life is painful." This is probably because I began to reflect on my inner self more often through the practice (of AUM) and felt a greater gap between my real life and my inner self.

Not only mental changes but also physical changes surprised me these days. Let me mention some of them.

I could not clearly feel the rise of Kundalini before. I only felt my back get hot or had a headache. Now I could feel my back, neck and head get hot and numbed. At the same time I felt pleasant as if my body were melting, or conversely, I felt that I was unable to keep still as if each of all my nerves were standing on end.

I have also felt a hot blast from behind, as if I were being blown by a powerful dryer.

Recently, there have been one thing which bored me. I have practiced Vipareetakarni and Aswini Mudra, and have taken the posture of Savasana before sleeping. Maybe because of those practices, my Kundalini suddenly began to rise up and my coccyx began to burn hot and ache. It kept me wide awake at night, and my sleeping hours decreased even further.

Strangely I never felt tired when I was in such a condition. Rather I was excited and strained. In addition,

when I was near the master or other staffers with strong energy, my energy responded, and my back and head got hot; my brain got muddled and I could not work.

In addition to the rise of Kundalini, I had a pain in all my Chakras. It showed that my physical body and Astral Body was being purified. My bad karma of having abused others produced its result in the form of my swollen throat.

I have often lost my senses in meditation, getting into the state of *Koku-zanmai*, in which I thought I had meditated for some five minutes but found that nearly an hour had passed.

Strange things started to happen in my daily life, too. For example, just before I looked at my watch for the time, a certain time came up in my mind, which was almost the same time as what my watch showed. It was in error by less than one or two minutes, and it happened many times. In addition, one day, a friend of mine told me to guess who was his girl friend, out of about one hundred people in a picture, and I guessed right in less than ten seconds

Moreover, I began to feel that the world of dreams is more vivid than that of reality. I have had more shocking dreams than before. For instance I dreamt that I felt strong ecstasy, and that I was almost killed by a man. (This is liquidation of my bad karma.) I heard this is because sexual energy is reserved after the awakening of Kundalini.

Since it was in the Anahata Chakra that my sexual energy was reserved, many men have tempted me. Interestingly, the Anahata Chakra can send the vibration of one's emotion to others. In my case, I think that loneliness in my deep subconscious attracted men through the Chakra.

This is indeed a serious problem for me. I am easily influenced by others and have often stopped my practice. So I think that I will have to make practice to overcome

tests and attain a higher state, or I will lose to my bad karma of being easily influenced by others and drop out.

However, one good change is happening to my mind. While the process of being influenced remains the same as before, I started to become able to judge if a feeling coming up in my mind was really mine and to know how I was going to act after taking a certain action. It was as if there were two consciousnesses of mine and the one was watching the other. (Until recently I only acted according to my feelings.)

The first consciousness was influenced by others and was caught in a whirl of suffering,though it knew causes and results of an undesirable action. It was conflicting with my second consciousness which was watching it calmly. However, I could not easily overcome this problem, because the feeling of sadness was so strong. At this point, I clearly realized that attachment was sufferings. Since I get something from others, my mind gets confused and suffers. Unless I am emancipated, I will repeat it endlessly.

By the way, it seems that the Guru can always perceive vibrations, the purification of the mind, and the subconscious of his disciples. The master often guessed the state of my mind precisely. So I did feel that disciples were closely linked with the Guru through an invisible pipe, and I came to believe that the power of the Guru was so great to trainees and was essential to attain the goal.

I think I will face a number of difficulties, but I'd like to do my best in practice.

Points of Practice

It seems that Miss Iida is beginning to realize that truth is the same as reality. This is shown, for example, in her experience that the time she perceived through the Astral World was the same as that in the real world. (Editor's note: the author is referring to her experience

of getting the time intuitively before looking at her watch.)

From the fact that she has keener senses in the Astral World than in this world, we can also see that *Poa*, the transfer of consciousness to the Astral Body, has already started.

She will be a Buddha after *Poa* is completed, if her consciousness is clean and transparent. She will be a Great God if she has enough good karma. However, if worldly desires remain, she may be a Big Demon King. I do hope she will practice hard so that she can become either a Buddha or a Great God.

The Process of Enlightenment

The next three people have made good progress not only in the process of emancipation through Kundalini Yoga, but also in the process of enlightenment. Their stories show how hard they have struggled against obstacles to enlightenment. It is indeed difficult to attain. This is because enlightenment is impossible without spiritual growth, whereas emancipation takes place physically. As for the process of enlightenment, please see the Chapter One for details.

Toshiyasu Ouchi
34, AUM staffer (formerly an acupuncturist)

I haven't had any conspicuous mystical experiences since the full awakening of Kundalini on March 2, 1985. All I could do since then was to get rid of illusions in my mind one by one, which was the subject assigned by the Guru. I was trying hard to disentangle the threads of illusions with my dull head. While I always thought it was the best practice which the Guru gave me, I was afraid he gave me up as hopeless, seeing my slow progress.

However, one day I started to have many mystical experiences, though I had never been responsive to abnormal phenomena until then. I'd like to write about them next.

When the master was staying in Dharamsala, I felt that my crown was tingling, pressing and aching. In those days, I practiced purificatory technique such as Neti, Basti, Dhauti, and also exercised Thrataka and Vipareetakarni Mudra every day.

When I woke up on Feb. 2, I felt energy rise up from Muladhara (Chakra) to Sahasrara (Chakra) in a moment, and my body trembled simultaneously. At that moment, a white-silver light sparkled like fireworks about thirty centimeters above the back of my head. With a pleasant

sensation, my consciousness somehow thought for a moment, "It's gone out!" This is because I had always felt until then that the energy was blocked around the back of my head, and did not reach and get out of the crown.

The next day, when I was dreaming, the master appeared abruptly in my dream. All of a sudden the dream turned to the Astral World. What I had seen before the change was indeed a dream about which I did not remember anything. On the contrary I clearly remembered each vision I saw after that. I think it might have been a kind of test to me in the Astral World.

In the vision, a very big face and body of the master turned up. It was as big as I could perceive. Figuratively speaking, it was as big as my field of vision when I looked up at a blue cloudless sky. As I thought, "Oh, Master," he was silently making clairvoyance or was gazing at me in the way he looked in the state of pratyahara.

Then my vision changed suddenly and I saw the big round toe of the master in front of my eyes, which was overlapping the vision of his whole body. I found myself doing *Koshiki-raihai* (conventional type of prayer to the Guru). *Koshiki-raihai* is to kneel down and kiss the Guru on the right big toe. The thought, "Maha Guru Dhiva" welled up so strongly from my heart in the Astral World that I could not finish the prayer, but continued to kiss him. After a while I turned my eyes to the master, and he returned to his normal size in the real world. With a smile, he stopped me with his right hand. Looking at me compassionately, he said half in disgust, "Okay, Okay, O-uchi, That's enough."

Though I thought that I had shamefully weak faith in the Guru on the level of my surface consciousness, I wondered if I had perfect faith on my subconscious level and communicated with him on a deep level of soul. Needless to say, the master can go into the world of others' dreams if he wants to.

The next day my dreams changed into Astral vision, too. At that time a little girl came straight to me. She looked pure and had divine beauty. She stood on my right thigh and kept still for a while. She looked like a primitive Buddha. After a while she left me, saying "I'll see you again."

I have not told the Guru about this vision yet. She may have been *Dakini-tennyo*, a heavenly maiden who wants to help human beings become emancipated, or my guardian deities, or a female devil. However, I did not feel any sexual temptation or vibration then. On the contrary, I felt a kind of solemnity.

I had quite a few mystical experiences when I received initiation at the intensive seminar in Chichibu. A little after the master placed his hand on the Brahma Randhra (located at one's crown), I felt heat and tingling in the Muladhara (Chakra) and Swadhisthana (Chakra). In addition, I could clearly recognize that the master's energy and vibrations went into my body from my crown. A pleasant feeling softly and sweetly rose up from below my body to my crown. After a while it fell down from my head and wrapped my whole body. That is, I was made to experience *Etsu* (Ecstacy) to the first stage of *Ki* (Satisfaction) in only one minute. I was amazed at the great power the Guru had. I'd like to thank him for this indescribably valuable experience.

Although my *Etsu* cannot be compared with that of the master's in terms of intensity, it was certainly greater than sexual ecstacy. I think sexual ecstacy has a downward tendency like the feeling I have before losing my senses after breath retention. On the other hand, *Etsu* has a pleasant feeling of a upward tendency which goes up softly with sweet and light tingling.

At that time I also realized that the condition of a trainee was important for initiation to be effective. The point is how much he has abandoned his ego, and how empty his mind is. If the mind becomes empty, the mas-

ter's energy comes in infinitely. In other words, it depends on the trainee. (If one abandons all the ego, one gets all he needs.)

In addition, I mastered a kind of formula (=the truth) from the master's teachings in the seminar. (His teachings and speech are filled with the treasure of the truth.) The formula helped me to eradicate most of my sexual desire, one of my clingings to this world, though a little of it still remained. Though the experience of *Etsu* in the initiation is another reason for it, the Guru's formula is the biggest reason and is the truth which is applicable to anything.

The above valuable experiences are solely due to the power of the master, the great Guru (Maha Guru Dhiva). I'd like to express my hearty thanks to him.

May the master show his whole spiritual experience to me, and may the master allow me to be beside him.

Points of Practice

He has made good progress in Kundalini Yoga. As for the process of cultivation of the mind, however, he has been caught by "affection." He himself must have a hard time. His emancipation depends on whether he gets away from the shackles of affection. He should practice meditation of "the Mind of the Four Immeasurables" in order to transcend it.

Shunko Funaki

46, painter

I had been suffering from headaches and insomnia since around last March (1986). I had also been worried by the location of the practice center I had been to for a year; It was too far to go to any more. In addition I had read a couple of books by Gopi Krishna and had the vague idea that there might be a real path of spiritual practice to attain perfection.

When I could not sleep at night, I read the book of

Master Asahara, "Secret Method of Psychic Power Development" again and again, but I could not easily make up my mind (to enroll in AUM). I thought it would be terrible if I ran a fever and felt a chill (The book says the practitioners develop such symptoms before the awakening of Kundalini), because I suffered from headaches even now. On the other hand, however, I could not but feel that I was gradually captivated by the practice of the master. After all, when I started to feel the master more and more on familiar terms, I enrolled in AUM. I tried hard to attend the seminar held in June hoping that he might cure my headache.

However, I had a strained back two days before the seminar. I was disappointed and thought, "I may have little karma related to the master." I thought I needed to make sure of my fate with him, and called the AUM office. A member of the staff took my call and asked the master questions for me and gave me his message that he would enable me to do practice. So I took part in the seminar and had my back and headache cured.

I sat in front of the master at the consultation meeting. The master suddenly said to me, "The cause for your headache and insomnia is that your (Kundalini) energy is rising up halfway. You don't have to worry because I can completely raise it up by Shaktipat." I felt relieved and was surprised that he could see through such a thing. It increased my respect for him. After that I practiced hard as if I were in a daze. When practice was almost over, my turn for Shaktipat came.

The master said gently, "As I told you, you have much energy." He told me to lie down and poured his energy into me through my Ajna Chakra with his fingers. After a while the master said to me, "You have been practicing wrongly by using your Anahata Chakra." In fact I had strained my chest in the previous practice. As a result my chest became very hot if only I had thought of a few things. In addition, auras of others looked to

me like a lion's hair or Nichrome wire. The memory of the past practice crossed my mind for a moment, but it faded. When he asked me, "Can you see a light?", my mind was getting gradually calm. At that moment an incredibly pleasant feeling came up softly from my feet and rose up along the outside of both arms powerfully and wrapped my whole trunk. I got a feeling of supreme bliss.

After a while the master told me to sit up. Then he held my hand, placed it on my head and placed his hand on mine. And He said, "You've got a swelling on the crown of the head (*Nikugei*)." The right part seemed to swell more than the left. As the master asked, "How do you like it?", I told him that I had a pleasant feeling. Then he smiled very delightedly and said, "You can attain emancipation. Do practice." Even now I remember the smile on his face. I am sure I can not forget it all my life. After that he took a specially big "*Hihiirokane*" and handed it to me and said jokingly, "This is really heavy." This *Hihiirokane* absorbed evil energy from my chest when I got car sick on my way home. I felt very grateful for it.

After I came home, I continued to practice some techniques I had learned in the seminar by reading the master's book and the memo I had taken in the seminar. When I concentrated on the Ajna Chakra, I visualized Lord Shiva emitting white-silver lights in an ellipse as shown in one of his books.

The following occurred two days later. A couple of minutes after I started meditating, I saw projections forming an ellipse and at the same time I felt as if my head were exploded and emitting tremendous amounts of light. It was so big an explosion that my body was sent about a meter backward. When I recovered my senses, I wondered, "What on earth happened?" To resume the practice anyway, I crawled back to the position in which I had been, and repeated the practice I had learned. Dur-

ing my second Shaktipat the master said, "Your Ajna Chakra is open." I think it had opened at the time of this explosion.

By the way, he also told me during the Shaktipat that I would have another swelling in my head. My head has been getting more and more ill-shaped ever since.

Moreover, some energy made me feel hot in different parts of my body, a bluish violet color turned up in meditation and a white color sometimes spread over my field of vision.

One day about four months later, while I was working, one of my acquaintances came to tell me about somebody who had been speaking ill of me. Since many disgusting images came to my mind one after another, I quietly watched them. Then I looked at the acquaintance while paying attention to my body. Strangely enough, I felt that while a lot of feelings of anger came to and left my head, another self solidly existed at the Manipura Chakra. As I continued to visualize my body, a cool breeze blew around the Chakra.

The next day I met the man who abused me, and I found myself having no unpleasant feelings but being generous. Moreover when I gathered my thoughts, a feeling of love welled up in my heart. Since I had never experienced such a feeling, I was deeply moved and thought, "I am gradually changing."

I asked the master about this experience in the next seminar. He answered, "What came up around your head was your consciousness. What felt love was your True Self." He added, "That's very good. You are just before emancipation."

I thought, however, "How troublesome the consciousness is." I felt that I had been doing everything with the consciousness alone due to the habit acquired over many years. So I could not be confident of attaining emancipation at all.

After that, as I expected, I was involved in many

troubles in my daily life and my mind was distracted in various ways. It took over three months to get over them and recover myself. When I received Shaktipat during this period, the master indicated, "You've got more idle thoughts than before." I worried, "How can I raise up energy more strongly? I don't have enough time to practice." I was in such a hopeless condition.

My master comforted me and said, "Your Sushumna channel is completely open and energy is moving up and down. You can attain enlightenment and then emancipation." He also encouraged me by saying, "You will go through the stage of Yoga of Dream. So practice hard." Since then I managed to keep practicing by adapting my life style.

These days my mind has become calm. During last month, however, my body was somehow lifted when I sat in meditation. I could not remain still and could not but stand up in a couple of minutes. The master said that this was because a lot of energy was going up and that I should practice *Chundali meditation.*

In addition, I saw something like a little, red ping-pong ball go up from my lower left side to my head. When I asked the master about this, he said, "This is because you told the truth to others. In such a case, a pure red ball flies in from one's Astral Body."

By the way I sometimes attended classes in Shaktipat-Preparatory Course, but it made me very tired. One day, a couple of minutes after I started meditation, I fell pleasantly asleep. I felt that someone was beside me and was pulling the ring finger of my left hand on my knee. I was surprised and woke up. I thought it must have been Miss Yamamoto, an instructor of the class, but there was no sign of her. I thought what a mysterious thing had happened. The master said, "It is your guardian deity helping you in practice." and laughed joyfully.

When I received Shaktipat in March, I got a new realization. As I received his energy and became one with

him, I almost floated up in the air and felt as if my whole body had melted sweetly in raptures. I deeply enjoyed the feeling that I had no body but only sense organs. I was very impressed and thought, "How gentle and clean the master's mind is." Since I could enjoy myself in such a beautiful world, I became confident that I could be limitlessly compassionate for others. When the Shaktipat was over, the master said simply, "You have made good progress and are in a very good state."

I'm very happy when preparing for the seminar. When I think of it, my energy gets stronger. As the seminar draws near, it gets stronger and stronger.

Now I'm happy every day with the great goal of emancipation. Enjoying a feeling of supreme bliss so often, I can keenly feel the greatness of the master who did not enter Nirvana, but reincarnated himself and is working for the sake of many people. I could not have realized this if I had not done the practice and had been worn out from real life. I gradually came to think in such a way. What can I do in future? Watching myself carefully, I'm praying earnestly that I may attain emancipation.

Points of Practice

The red ball she saw was a sign of *Amitabha* (*Amida* Buddha). She is closely connected with *Amitabha*. *Amitabha* symbolizes enlightenment of Jnana Yoga. In fact she reached a high stage in the process of enlightenment.

She was once just before emancipation, but, to my regret, she fell down. Emancipation is undoubtedly difficult. The reason was not a technical problem (because AUM technique is perfect), but a problem of karma. Ms. Funaki should watch herself and others calmly. In a word, she should be cool. If she can do this, she will be freed from her karma and succeed in emancipation.

Shigeo Sugimoto

28, AUM staffer (formerly a stock broker at Tokyo Securities Co.,Ltd.)

It was around eight months after I started practice in AUM. My body and mind began to change. On reflection, I can clearly understand that I was going through a part of the process to enlightenment in those days, but I was desperately struggling with Devil State. I felt dull and did not like doing anything, even working and practicing in AUM. I slept whenever I was free. Moreover, whenever I heard others speaking, I felt as if they were speaking ill of me. I was unable to find my own faults but always found faults in others.

When I drove a car, I thought about crashing against the guard rail. I felt more like dying than living. Though I was attacked by such destructive impulses a couple of times, I felt that there was another self (consciousness) that was coping with the impulses in an incredibly cool manner.

I was worried so much that I thought about leaving AUM. So I talked with the master a couple of times. He said to me, "Look at yourself in a clear mirror. Don't do what you might regret later." His words persuaded me not to take a hasty action. (Several days later he guessed rightly when I was planning to leave AUM. He had been reading my mind completely through his clairvoyant power.)

I had been in such a condition for three months. The new-year intensive seminar started, in which I, as a disciple of the master, performed Shaktipat and Shakti-prayoga for all members. After that I came down with a fever because I had consumed too much energy. When I came back to the AUM office from the seminar and got better, I found what had been worrying me, began to pass me by.

All pent-up feelings were finally discarded in the training trip to Guam at the end of Jan. (1987). The practice I did at that time centered on meditation. Sitting on the beach, I recited a mantra, made a mandala with sand,

and did the meditation of *Chu*. It was not a very long meditation. However, when it was over, I strongly felt that this world was a dream and an illusion, and I wanted very much to go on the path to something absolute and ultimate. Coming back to Japan, my consciousness which had been directed towards the outside began to be turned inward. My mind began not to be moved by what was worrying and tempting it.

For those three months, in spite of Master Asahara's advice, I was lazy and did not practice anything and only suffered. First when I was freed from sufferings, I found that all his advice was the way to get over the sufferings. So I realized that it was not I but Master Asahara who knew me best. It made me recognize the greatness of the Guru.

Master Asahara stayed in India for a month in Feb. 1986. A couple of days before he left Japan, I felt flames rise through my Sushumna channel and saw orange blazes blow up in the Ajna Chakra. As I asked the master about it, he said, "Your practice is going pretty well." I thought my realization in Guam might have appeared in the form of flames.

Around then I started to strongly feel that the time had come. I didn't know what it was the time for, but I somehow believed it strongly. It finally became clear to me, when the master came back from India. He said to me, "Go to India and translate scriptures of Tibetan Buddhism." This is what it was the time for.

On the same day I was ordered to do single-cell practice for a month. With Mr. Hirota who was also ordered to go to India, I did the one-month practice from April 2 to May 1. Of course we were in different rooms. The master instructed us to practice *Chundali* (*meditation*) four times a day for three hours each, namely twelve hours a day. In the first three-hour practice, I did Vayavya Kumbhaka Pranayama for one hour, Aswini Mudra for a half hour and *Chundali* for one and a half hours. In the

rest of three times, I practiced *Chundali* for all three hours.

For about two weeks after I started *Chundali*, my mind started to automatically concentrate on the Ajna Chakra, when I raised up my Kundalini energy. After that I felt the energy rise up from there toward the crown. When I concentrated my attention on the crown, I had a very pleasant feeling which was beyond description. When I was bringing down the energy, I felt each Chakra vibrating a bit.

As I practiced *Chundali*, I underwent some physical changes and also had various mystical experiences. As to physical changes, I was hardly able to fall asleep. As I lay down, suddenly my pulse beat fast, and the front of my body started to vibrate strongly. In addition, though I didn't sleep, my consciousness became very clear.

Let me mention some mystical experiences that I had. First I saw a vision of three women like Chinese mountain hermits going up on a white cloud. Next, during meditation I felt that my body became smaller and was being pressed down on by a kind of energy from above. I immediately thought, "This is the shrinkage of my Astral Body. I have had this before." For a while soon after that, I continued to have the feeling that something like energy was piercing my Ajna Chakra and was lifting my whole body. I felt a bright light before my eyes and saw a white light begin to stream in from the sky.

As I had these experiences, worldly desires and idle thoughts began to come up in my mind during meditation. Before the single-cell practice I could get whatever I wanted at any time. However, because I could not go out of the room for a month, I could not satisfy my ego as before and strong desires arose and worried me.

What I had to struggle with first was an appetite. The amount and number of meals were restricted in the practice. Since I had been eating a lot until then, I felt my attachment to foods was quite painful. Desires for goods

were also strong. They came up and went away one after another, though they were not so strong as an appetite. I had strong sexual desires for the first three to four days, but I could finally control it with relative ease. For I transformed the energy into Kundalini energy and raised it up through the practice of *Chundali*. As for idle thoughts, mainly memories started to come up and pass me by as if I had seen a kaleidoscope.

While practicing *Chundali*, I could understand amazingly well the causes for and effects of my past and present behavioral pattern. As I knew the causes and effects, my worldly desires and idle thoughts calmed down little by little.

Getting into the second half of practice, I did not have as many mystical experiences as in the first half, and my practice was beginning to center on the process of (the cultivation of) the mind. I found myself being at ease and looking at worldly desires from the outside, which had worried me much until then. I did not think anything but just saw worldly desires. At this point my value system changed entirely. I lost interest in what I had liked and had been interested in, and my mind was not affected by anything but what I really needed to do.

For the last eight days the practice time was extended to sixteen hours. When the master came to see me, he asked, "This practice is a little tough, isn't it?" I answered in spite of myself, "This is as easy as play." As soon as I thought I should not have said such a thing, my master said to me, "Okay, then practice for sixteen hours a day." This words made me pale.

The program of practice was changed in the following way: Vayavya Kumbhaka pranayama for six hours after waking up in the morning, a rest for two hours, and *Chundali meditation* for ten hours. I had thought sixteen-hour practice would be very long, but when I did it, I felt that it was not so long.

Getting into the sixteen-hour practice, I was able to

understand my thought patterns very clearly. For the first half of the practice, I could only understand my behavior patterns. However, at this point I could clearly understand the thought patterns which decided my action. I started to analyze my behavior and thought patterns with my memories in the past. As a result I had better understanding of my mind.

One month had passed. It sometimes seemed long and sometimes short. The day when the single-cell practice was finally over had arrived. As I got out of the practice room, I felt my body as light as if it were floating in the air. Everything outside the room seemed to be an illusion as if I had been in another world.

It was painful to speak with and contact people. I felt idle talks to be a loss of a lot of energy. Before the single-cell practice, I thought the world I lived in was very good, but after the practice I felt everything I had been thinking as good was actually sufferings. I also thought that this life would bring about only sufferings.

In addition, though I had wanted to eat delicious food and to do many other things during my single-cell practice, I found myself having almost no interest in those things after I left the room. When I ate food that I had thought were delicious, I only felt sad and empty.

It pleased me to satisfy my ego before, but I came to be pleased to observe my mind and worldly desires in order to remove them.

Now, some 20 days have passed since the end of single-cell practice. Looking at my mind carefully, I think I have changed a lot mentally. I have the feeling that my mind was released or liberated. It is not swayed by anything and is not moved by any contact with the external world. My way of thinking and judgement has changed. I used to think too much and worry, but I came to think simply, for instance, seeing things as either good or bad, or either liking or disliking. My mind is always at ease and is thinking of almost nothing when not necessary.

When I'm in this relaxed and thoughtless state, I have a indescribably pleasant feeling.

However, my practice shall continue till final emancipation.

Points of Practice

He also wrote his experiences of practice in "Beyond Life and Death." I can see great progress he has made since then. He made progress mentally and also advanced the purification of his Astral Body. Since he has come this far, he will be able to accomplish his final goal by making single-cell practice based on his complete belief in the Guru twice or so.

By the way, the hermit women he saw is a nymph in the Astral World. Those who want to live, surrounded by such beautiful girls, should reincarnate themselves into Heaven in the next life. Why don't you try it?

The Development of Psychic Power and the Betterment of One's Actual Life by the Virtue of Spiritual Practices

Although the people I introduced here can be classified into the stages mentioned before, I have classified them into this category because the betterment of their ordinary lives were remarkable. Their experiences give us a clear picture of how the AUM practice brings happiness into one's actual life.

Kiyohide Hayakawa
37, civil engineer

In March of 1987 I received my fifth Shaktipat. Because of the shock of great energy poured into my body, my whole body felt numbed and I was absent-minded even after it was over. My master told me suddenly, "You will be able to do *Daldli-siddhi* within half a year. In three months, if everything goes well." Since I thought that my Kundalini hadn't awakened yet, I asked the master surprisingly, "Well, if so, has my Kundalini been awakened yet? I have never experienced a feeling of such great body heat or the sensation of tingling before." The master replied, "Unless your Kundalini has been awakened, you can't hop by any means. Now that your Sushumna path is growing thicker, you won't run such a common fever as lower than 104 F. This is one of benefits of Shaktipat. If you should have a fever in the future, it will be an abnormally high fever of some 108 F. during your meditation."

Thanks to the great power of my Guru, the awakening of Kundalini, for which I had long been awaiting, had taken place before I knew it. It was about a year after I had started AUM's practice.

Before I came across AUM, I had tried various forms of meditative technique and meditative tools, but I could not be satisfied with any one of them. So I had been look-

ing for a better way, for example, by going to the meditation corner at bookstores in my free time. On such an occasion, I found my Master's book. The content was a great surprise to me. So, I wanted very much to receive what was called Shaktipat in the book.

Three months later, I received Shaktipat I had hoped for. I remember that the master said to me then, "Oh, boy! Your Swadhisthana Chakra is open already. You are very popular among ladies, aren't you?" Shaktipat was over while I was thinking, "Well, am I really so popular?" After that, the master said to me, touching me on the head, "You'll go through a lot of hardship because you are a type of a Bodhisattva." While feeling some strain as I listened to his words, I was completely under the spell of the gentle and mild atmosphere of the master I met for the first time.

In this way, I started practicing the AUM techniques. After I was given Shaktipat, I gave up smoking completely. I used to smoke fifty cigarettes a day. I also became less obsessed by sexual desire and appetite than ever before. I came to realize again that he had excellent powers, and I was enjoying the progress I was making.

Afterwards as I continued training, I found that I was changing more and more. The first remarkable change was spiritual growth. I felt my mind was becoming clean and calm. Until then I lost my temper easily. However, I became able to see things calmly by taking a step back. The master also seemed to know my change and said to me, "You have become very calm, haven't you?"

My value standard started to change. My job, which had been my reason for living and at the heart of my life, gradually became less important to me. Instead the practice of AUM came to weigh heavily in my life. In those days during meditation I felt a pleasant sensation and shaking of my body which I had never experienced. I also heard the sound, "Shin Shin" and "Geeeen." I also

felt my body moving smoothly from side to side (It was the movement of my Astral body). After the awakening of Kundalini, my crown became slightly protuberant. Even when I was working, I felt my crown twitching sometimes, and suddenly felt some heat on my back.

Recently I have felt my body shake and have suddenly seen a bright whitish light before my eyes, which sparkled at the next moment. Also in my daily life, every thing has begun to go well. For example, when I thought, "I hope that this appointment will be cancelled," then the other party contacted me to cancel it for an unexpected reason. When I expected to have some trouble and prepared myself for it, things went unbelievably well. Also when I thought, "I want it, but I have no money for it," I came across the same type of but secondhand goods which was rarely found at such a moderate price. So, I often think, "Is that really all right?"

In this way, I haven't had any big problems with my spiritual practices. Just recently, however, I often get into bad shape. Though its symptoms are very like a cold, I was told it was probably the purification of the Chakras. I suddenly felt a pain in the joints, and then in the nose and throat, and then in the stomachache. I consulted with AUM staffers about this problem, who said. "Don't worry about it and try to live as usually as you can." Strangely, immediately after the consultation, I got very well.

Now my Chakras have begun to be purified again. I suddenly had a sore throat and coughed up so much yellow phlegm that I could hardly speak. My left eyes suddenly got bloodshot and some fluid came out, but it got well in a day. Next my right eye became so and recovered in a day, too. Unlike a cold, its symptoms suddenly appeared and suddenly went away. In addition, it happened just after getting Shaktipat from the master. This seems to be the characteristic of the symptoms of this purification.

Such changes in my physical condition are hard for my body, but they are rather refreshing to my mind. For I can feel that the master's valuable energy is purifying me more and more.

I'd like to express my hearty thanks to the master for giving me his purified energy and taking my bad karma. I'd also like to follow the master's teachings and learn from generous and modest AUM staffers. I have also determined to improve myself to become a Mahayana Bodhisattva with my wife who has just started the practice of AUM.

Points of Practice

Mr. Hayakawa is a member of the Osaka branch. He's a serious practitioner and participates in every intensive seminar. Since he was a Bodhisattva in his past life, he's making very rapid progress. He needs to speed up his progress further and to attain emancipation as soon as he can. It seems to me that there is no worry, because he has a firm spirit of Mahayana (The spirit to help all beings to attain emancipation) and is training himself earnestly.

Shakyamuni said, "Even if one is always beside me, he is not necessarily one of my disciples. Even if he does not belong to my community, if he acts according to the teachings of the truth that I preach, he is one of my disciples." These words of the Buddha are true of Mr. Hayakawa. Though he's far from Tokyo (where the headquarters of AUM is located), he is making the practice of AUM and is making steady progress. It is indeed wonderful. However, it will be necessary for him to practice beside me for at least six months to a year before he attains emancipation. In this last delicate period, he absolutely needs the Guru beside him.

By the way, the sounds he heard in meditation, "Shin Shin" and "Gee" are called Nada Sound. It sounds inside the Anahata Chakra.

Let me add one point. This is not written in any sutra. There are three kinds of Nada Sound. One of them is the sound coming through the Ida channel, another is through the Pingala channel and the last one is through the Sushumna channel. A sound through the Ida channel makes us dull, the sound through the Pingala channel makes us angry, and the sound through Sushumna channel makes us feel at ease. I am thinking about making meditation tapes that take advantage of the above nature of Nada Sound. (Editor's note: As of April 1988, twelve kinds of meditation tapes, Astral Music, are available at the New York Center of AUM Supreme Truth.)

Nobuyuki Suzuki
20, student at Keio Univ.

I joined AUM in May 1985. I left my home town and came up to Tokyo, and was a freshman at a university. I went to a bookstore in Shinjuku, where I was a stranger, to buy some reference books. Though I had to buy reference books, I was somehow enchanted by the book entitled "Secret Method for Psychic Power Development," one of the master's works as many of you may know, and found myself taking it to a beautiful woman cashier at a check-out counter.

I have had no interest in such fields as religion and yoga since I was born, but I happened to buy that book. I wondered if it was fortunate or unfortunate to me. No, I'm just joking. It was absolutely fortunate to buy it and get involved in AUM. Since I had much money at that time, though I did not usually, I attended the AUM seminar and also received Shaktipat. Thanks to them, I, such a easy-going man, could have even mystical experiences.

Well, let me briefly talk about some of my many mystical experiences.

Generally speaking, the benefit of receiving Shaktipat

is that it makes you really lucky. I think you want to be lucky in many things: in your job, your money, your love, etc. In my case, Shaktipat was greatly and quickly effective to better my luck in love. I don't mean I have always been given the cold shoulder by girls, but after Shaktipat four girls successively asked me for dates. This might be manifestation of my subconscious which wanted many girlfriends. If so, this is a kind of realization of my wish.

I was surprised by rapid changes in my circumstances and was somewhat proud of being popular with girls. So in less than a month, these girls started to leave me one after another. When I noticed my mistake, it was too late. But this is not the end of the story, there was one more peak for me.

I mean some girls approached me again. As I had a bitter experience, I try not to be proud and not to think of myself as the emperor of the harem. Though I left everything as it was, and didn't try to seek their love, all of them were concerned about me from their hearts. One of them even said that after she met me, she could quickly change her character for the better. I don't mean that I am proud of it, but I was just pleased to hear that. This experience convinced me of great effect of Shaktipat by the master.

Next I'd like to tell you how my luck in learning got better.

Though I was a freshman in a certain university last year, I could not be satisfied with the university and decided to take an entrance examination at another university this year. I was busy with a part-time job, club activities, playing with friends, travelling and camping. So I did not have enough time to prepare for the examination. My resolution to take it again gradually weakened and I seldom read reference books.

When I thought it was impossible for me to pass the examination, AUM held their intensive seminar, and I

took part in it. It was only two nights and three days of training, but I could completely kept myself from playing and determined to study hard for the examination. After I came home, I continued practicing the special technique on retentive memory I learned form the master as often as possible. As a result, I could pass the examination!

You might suspect that it is fictitious, but it is a reality. Looking back on it now, however, it is surprising even to me to have passed it through studying only for a couple of months.

Since I'm a university student, I often socialize with friends. While doing so, I found that the practice of AUM has a great effect on my actual life, though I know that a practitioner should not seek for betterment in his actual life too much. So I'll itemize its effects below.

* To have accurate judgement of whether a man tells a lie or not.
* To be able to separate from a man who has a bad influence on me and reversely, to encounter a man who has a good influence on me.
* Good insight which may be called extra-sensory perception: I can understand the feeling of others better than ever before.
* I drew a prize with only one lottery ticket.
* About a 90 percent winning rate in pachinko and mahjong, popular games in Japan.

Thus my fortune has changed for the better in various points. Shaktipat and Yoga practice give us unbelievable powers, and are most effective and essential ways to work a miracle.

Points of Practice

He could pass the examinations of the three universi-

ties of his choice, and is a student at Keio University now. (Editor's note: Keio University is one of the most prestigious private universities in Japan) I believe his natural smartness and the practice of AUM combined to give him such a great success.

Yoga does have welcome techniques which make us smart. I heard that Mr. Koshikawa, a university student majoring in psychology, is working on the effect of Shaktipat and Yoga on I.Q. He said that they seem to considerably improve one's intelligence. I like him to report the results of his research in the near future.

By the way, why does a man become smart by practicing Yoga? That is because Kundalini stimulates the cerebrum and gives it adequate nourishment. Especially young people such as ones preparing for their examinations are making great improvement. So I believe it is better for students to practice Yoga than to stuff up their heads for examination. Super Learning, memory-improving technique which was once popular, is only the application of basic yoga technique.

Hiroko Nakayama
50, housewife

I had a chance to join the Osaka Meditation Seminar from April 5 to April 9 last year. It was my greatest pleasure to be able to talk with Master Asahara directly then. I could also practice with the great Guru, getting his energy for my whole body. I have no way to express the great joy of it.

I received my third Shaktipat in this seminar. When I was in a train on my way home, the long-awaited phenomenon has started: "The Baptism of Fire and Water."

I couldn't actually understand what it was when I first read the master's book. It was not until I experienced it that I could understand the process.

I was annoyed by a running nose and a sore throat. Heavy night sweat, a fever, and a chill worried me alter-

nately. Although I changed night clothes twice a day, I got wet with perspiration again. My temperature was 97 F., which was my normal temperature.

The master's book reads that the awakening of Kundalini has symptoms similar to those of a cold. I found it true indeed. At first I thought I had caught a cold, but I couldn't find out the reason why. So I called up a member of the AUM staff at the Osaka branch, two days after these symptoms came up. He told me over the phone that I should refrain from taking medicines because it seemed to be the rising of Kundalini. In fact I had supposed, "It might be the awakening of Kundalini." So my expectation had come true and I felt relieved.

When my snivel decreased a little bit, I started to be troubled with a cough and phlegm. It was just like the symptoms which had appeared when I had suffered from bronchial asthma at the age of 19 or 20. When I coughed violently, I almost passed water. Strangely enough, I didn't have any difficulty in breathing, though I had such a bad cough and a pain in my chest.

By practicing Neti, I could cure my badly stuffed nose and knew again how good the air was. (Editor's note: Neti is one of body purification techniques of Yoga) Around then, however, I started to feel listless. So I took my temperature and found that it was from 99 to 100 F. Since I was told that the only way to get over this situation was to practice hard, I practiced Vayavya Kumbhaka Pranayama for 30 minutes, Aswini Mudra for 30 minutes and meditation for an hour. I was taught these technique in that seminar.

Because of a bad cough, I couldn't practice kumbhaka (breath retention) well. I chanted a mantra earnestly and prayed to the master so as to be able to get over this condition as soon as possible. Fifteen days later I thought I had at last gotten through the worst condition. In those days I could practice only two hours at most, because I was busy with my household affairs; I wish I

could have taken more time for it. The Baptism of Fire and Water continued in this way for about one month.

Next I'd like to write about changes in my physical condition since I received my first Shaktipat by the master.

First, I recovered from constipation from which I had suffered for many years. I was very delighted as it had been a great nuisance to me. Second, I came to be able to give up liquor and coffee. I really don't like to have them at all. Third, my sense of taste had changed. I used to like a thick flavor before, but now I prefer a very thin flavor, so some of my family would say about the meal I cooked, "It tastes watery."

In a emotional aspect I have become peaceful and quiet. I can always keep my composure, so I don't lose my temper easily.

I chant a mantra and visualize the master whenever I have time. I have a strong desire to receive the master's energy all the time, though I wonder if it comes from my greed.

Next I would like to write about my husband, who is also a member of AUM, because what happened to him pleased me more than the above experience of mine.

Forty years ago he almost lost the sight of his right eye. Since then he have seen many doctors here and there, but all of them said that there was no hope of recovering his right eye. However, after enrolling in AUM, he had the fortune to meet the doctor who thought it to be curable, and decided to have an operation. The operation was so successful that the eyesight recovered to 0.3. It was great joy for us. I shall never forget my husband who cried for joy for three days continuously as he was freed from the darkness and regained the world of light. He's now rehabilitating to balance both (left eyesight; 0.08).

In addition, he was admitted to an acupuncture school. He thought that it was "*Go-ju-tenmei*" (Command from

God given when one becomes 50 years old) to learn acupuncture, so he decided to take the license, while continuing germanium remedy as his work. I have heard that it is now very difficult to enroll in such a school because many young graduates from university take its examination. What's worse, it has been long since he studied something last time, and he was not good at writing. But he made it! I could only think it was thanks to an invisible and great power, and was truly grateful to that power. From now I would like to help my husband so that he can make his own way as much as he wants.

Let me add one point. My human relations have also become much better than before. For example, the persons that I didn't really expect to help me came to my help.

I don't know much about difficult theories of Yoga or other spiritual practices, but I like to devote the rest of my life to the master I belove much.

Points of Practice

Mrs. Nakayama also made spiritual practice in her past life. She experienced the state of *Etsu* (Ecstasy) in her first Shaktipat and surprised people around her. I'm sure her soul must have waited for the day when she would start spiritual practice in this life.

In most cases it seems to be very hard for married women to go on practicing. Most of them can't participate in an intensive seminar. She is, however, blessed with a very good environment for the practice; Her husband and daughter are also AUM members, and are practicing together. The virtue of her practice in her past life is the reason why she could enjoy cooperation of her family.

Akitoshi Matsushita

46, college staffer

It was when I received Shaktipat in the intensive semi-

nar at Seizan-lodge in Tanzawa at the end of 1985 that I could first recognize the awakening of Kundalini. Not only longtime practitioners of Yoga and Taoism but also old men and kids gathered from all parts of Japan to join this seminar and meet the master. Even longtime practitioners of Yoga and Taoism have not awakened their Kundalini, so I thought it was impossible for such a common person as me to awaken Kundalini.

When the seminar started, however, the master said to us, "Your Kundalini is sure to be awakened. Please don't draw any conclusions until this seminar is over."

My turn to receive Shaktipat had come at last. I was asked to come to his room, where I lay on my back. The master patted me with his thumb on my forehead and began to put his energy into my body. He said, "Oh! Here it comes!" and a mass of heat started to rise from my coccyx through my spine. When Kundalini ran through the back of my navel, I felt it pricking, and I saw a vision of a red flame. After that I felt a mass of heat rising in the neck. Finally, I saw a vision of a rainbow colored string. After Shaktipat he said, "Your Chakras have been opened up to the Ajna." My heart was filled with joy. He asked me, "Can you stand up?" I answered, "Yes, I can." So I tried to get to my feet, but I was so unsteady and took great efforts to stand up.

One of my roommate, who had never practiced at all, saw a silver-white color during his Shaktipat. Another man saw the colors of the rainbow, namely the colors of the Chakras, during and after Shaktipat. I was ashamed that I had been skeptical about the power of the master.

The awakening of Kundalini was not the end but the beginning of the practice. After Shaktipat, I remember that I felt hot air come from my chest and waist only if I recited a mantra.

After the second Shaktipat I have experienced that I felt my body expanding and shrinking, and that my crown became protuberant.

When I got Shaktipat in early December of 1986, I could see the green and purple colors of the Chakras for the first time. The master said, "I can also see the silver-white color. You should aim at attaining emancipation of *Rathnasambhava* (emancipation through a strong will)." He added, "The result of the practice appears in one's circumstances." Everything I did from my good will worked against me in the past several years, so I found myself having fallen in estimation at my office and having lost the confidence of my colleagues.

However, in March 1986, when my Kundalini was awakened, things started to turn for the better. A faithful man was assigned to a position which was vacant. He is now helping me a lot. In addition, after I practiced the meditation of *Shinenjo* and *Shimuryo-shin* a little, I found that the stressful atmosphere in the office disappeared by itself. Men under me begun to do what I asked them to do with a good grace. I think I have regained their confidence.

I told my master about the betterment of my job. He said, "You look much gentler than before. I think you will look more so from now. People around you will hear and understand what you say more." He added, "Take a picture of yourself and it will tell you how much you have changed."

As for my family, my children did not study hard, so I had been anxious about and angry with them. However, such feelings have gone away and I have regained my love for them. In addition, My grand mother was naturally cured of heart asthma in about one year.

I asked my master about the influences of AUM practice on one's circumstances again. He answered, "The practice gives a biggest influence on the relationship between parents and children. If people around you are gloomy, you also become gloomy. If you become cheerful through the practice, people around you will be so as well." Because I am working and have a family, I can't take

much time to practice. Coupled with my poor talent, these conditions slows my progress in the practice. So I haven't had any mystical experiences. However, just like a snail, I'd like to make slow but steady progress toward emancipation, taking the best advantage of my fortune to meet Master Asahara, a great guru like Shakyamuni Buddha.

Points of Practice

Since he has a wife and children, his circumstances do not allow him to devote himself to the practice. However, he seems to be doing his best with strong faith in the Guru.

The result of the practice appears in one's circumstances. The people around him are changing for the better. The reason that misfortune has gone away and happiness has come to him is that he is doing the practice of AUM which is based on the truth. This is one of the proofs that AUM practice is the right path to the truth.

Noboru Nakamura

21, AUM staffer

After awakening Kundalini with the master's Shaktipat, I at last entered Sanga, the group of monk disciples of Master Asahara's, in September 1986.

I completed the practice of *Gotai-tochi* in Dec. This is the practice to strengthen one's faith in the Guru and Lord Shiva. After finishing this practice, Master Asahara gave us a religious name as a disciple.

After that I was taught the asanas, special postures in Yoga, which I had to practice. However, I could not do them well, because my body was very stiff. The master said to me, "One of the reasons for a stiff body is phlegmatic temperament. You have this temperament. So practice body purification techniques as well as asanas." The master taught me how to do Gaja Kalani (stomach cleansing with water), Sanka-praksarana Kriya (the cleansing

of all internal organs), Dhauti (stomach cleansing with string), Neti Karma (nasal cleansing with string), and Jala Neti (nasal cleansing with water).

It was very hard to practice these purification techniques. It took nearly three hours excluding Sankapraksarana. As I practiced them every day, however, it got easier and I came to finish them in one hour.

The effect of the purification technique was great. Though my sitting posture is not firm yet, I have gotten much more limber than before. (Editor's note: The reason that he mentions a sitting posture is that it is one of the biggest purposes of asanas and purification techniques to acquire stable sitting postures.)

As for meals, I can do with a single meal a day, maybe because I can take in complete nutrition from a small meal. My sleeping hours decreased from eight hours to three hours, and I came not to feel sleepy in meditation.

Moreover I became able to perceive Apana and Samana life-forces. I also had clear dreams, and experienced Astral Trips and dreams of prediction.

I'd like to write a little about my dreams. One day the master appeared in my dream and stroked my coccyx. At that moment my Kundalini rose up with great force and its energy concentrated on the Ajna Chakra. As soon as I thought this, I felt as if each cell in my body had melted into the cosmic energy.

I have also had the experience that Kundalini energy concentrated on the Sahasrara Chakra and started to expand my *Nikugei* and in the end I felt it exploded. These two experiences are not scary but very refreshing.

When I made Astral Trips, I heard some sounds at first. Immediately after that, my anus was contracted, and my stomach churned involuntarily and tingled; my consciousness left my body and experienced various things.

In addition I knew the name the master gave to one of his disciples three days before I heard it. This is due

to my intuition.

Now I don't like to stick to such psychic experiences. I don't like to be content with what I am, but I would like to practice harder and earn merits so as to be able to sit in meditation for many hours. I wish I could become emancipated and decrease the burden of the master as much as I can.

Points of Practice

Mr. Nakamura mastered short-sleeping technique through the combination of purification techniques (Kriya Yoga) and asanas. The short sleeping technique, which made it possible to do well with sleeping for three to four hours, may be a kind of psychic power valuable to busy modern people.

He is now in the stage of the Manipura and Anahata Chakras. I believe he can attain emancipation some day, because he is a decent youth.

As for purification techniques, refer to "Secret Curriculum of Psychic Power."

Kiyoshi Kageyama

58, taxi driver

It's been just one year since I enrolled in AUM. At that time the Guru was practicing in the Himalayas. I was also busy with a couple of things and could not attend the intensive seminar held in June. So it was at the intensive seminar in Sep. that I could meet him for the first time. By that time I succeeded in decreasing my weight from 80 kilograms to 65 kilograms through about two-month practice with AUM textbook. I looked as slender as I did in my youth. I was pleased to have met with the true path to buddhahood and was excited to feel that I might be able to step into unknown worlds through the practice of Yoga.

My excitement in the September seminar reached its peak due to the powerful sermon of the Guru based on

the origin of Buddhism, and his frank answers for the questions about the interesting subject of spiritual worlds. I think it was the Guru who knew best how I, being originally curious about everything, was at that time.

The Shaktipat I received with such excitement was over before I knew what had happened except for a splitting head and a ringing in the ears. A few days later, however, I felt my body shaking, and saw clear green when I looked at white blankets and walls. In addition, interestingly, the athlete's foot I've had for over twenty years was gone before I knew it, and lumbago which's been worrying me for more than ten years, too.

Not only that but I mastered the rare technique of promoting the extraordinary activity of the brain. It is a breathing technique related to the Visuddha Chakra, the fifth Chakra from the bottom. By means of this technique, one raises the life force from the stomach to the brain through the chest and throat. The reason I succeeded in mastering this technique might be that it somehow suited my body. The Visuddha Chakra is situated at the throat, and my throat has been weak in nature and has been worrying me much. Another possible reason is that even beginners like me can feel its power clearly because it strongly pushes up the life force from the chest toward the head. It was so strong as if the skin of the stomach were put together with the back.

I could not master this breathing technique, when I learned it in Seizan Lodge. I mastered it after practicing it at home. It made my whole body sweat. Its power and effect was amazing, and made me feel, "This might cure that formidable asthma of mine." My Guru told me later that since I could awaken the Visuddha Chakra, the fifth from the bottom, without developing the four lower Chakras thanks to this technique, I could experience the rise of Kundalini, though weak, without going through Devil State related to the lower Chakras.

In addition, the tightness in my throat which has been

worrying me for many years has disappeared. As a result I now have a voice so resonant that I could even be a monk and recite a sutra at a funeral. I would like to write more about this dynamic and mystical experiences, but stop here due to the limited space available.

Thanks to this practice I felt as if I had found a way out from a long and dark tunnel at last, and felt that I could touch a part of the essence of Yoga. For I could see the screens of muddy black, blue, violet, pink, and red colors in "the Colored Fog." It showed the universe which was repeating expansion and contraction as explained by the Guru and televised a couple of years back when the esoteric Buddhism came into fashion. Though it is my imagination, I think the colored fog might be the curtain which divides this world from the other world, and is the screen on which the other world is projected.

The above four are my major mystical experiences through the practice. Besides I once experienced the dream of going through the wall to outer space soon after I fell asleep, though I don't know if it was a dream or a hallucination. I moved in starless outer space just a few times and was pulled down to the earth. Floating over the earth, I went into a house with a fine gate through its wall. The dream was over then. Even if a dream, it was a valuable experience to me because I seldom have such a dream.

AUM practice gave me a lot of practical benefits. One of most impressive incidents is about "*Hihiirokane*", a talisman cleansed by the Master Asahara. (*Hihiirokane* is given to those who received Shaktipat.) One day I drove my taxi and hit a child. That was clearly a traffic accident resulting in injury. Surprisingly, however, not only did it not involve the police, but it came to the unprecedented end that the parents of the hit child apologized to me. Generally, in the case of an accident resulting in injury, even if the injured has a fault, a driver can not

avoid his responsibility. Particularly if a child is injured, his parents get mad and call an ambulance and the police. It was my first time in over thirty years of my driving career that I had such troubles but the parents of the injured apologized to me. It was really an unprecedented and strange accident.

Points of Practice

He is very active and honest. Such a character, I think, helps him to get over handicaps due to old age. So, we can see that the awakening of Kundalini has little to do with one's age.

He's beginning to see a colored fog. When he goes beyond this stage, he can go into a truly mystical world. He guessed right when he said, "The fog may be the smoke screen dividing the other world from this world on which the other world is projected." Beyond the fog is the other land, namely, *Bardo*.

In addition, as you can see from the example of his accident, a practitioner of true teachings never meets misfortunes. He is the driver of individually owned cab. I heard that the child suddenly rushed out into the street in the accident. This is a good example to show that though a misfortune comes, a practitioner is not affected.

By the way, it is thanks to the effect of Yoga of balancing the body with the mind that he could reduce his weight so much.

Noriko Mitsui

31, part-timer

Nine months have passed since I started practice in AUM, and I have received four Shaktipats. Whenever I received a Shaktipat, I could see white and blue lights and feel my body tingling. It was not so amazing an experience as other's, but I think it changed me a lot.

For the first four to five months there were not very good changes. Or rather my shortcomings revealed them-

selves as if I were cleaning my whole body.

After receiving the second Shaktipat and having a meal, a nettle rash broke out in my whole body and a very strange fluid came out of my naval. I think it was because my body had been purified. During meditation something very pleasant rose up along the spine from the coccyx and shone in a white color around the forehead, and wrapped me with an indescribable feeling of supreme bliss. When I asked the master about it, he told me that my Kundalini had awakened at that time.

When I received the third Shaktipat, the master said to me, "You will become happy from now on." I actually did. I came to have a feeling of bliss during meditation, and became able to stay calm and happy at other times. What had irritated and had upset me until then did not worry me much any more.

My wishes came true when I earnestly prayed for them. I realized that I should be careful of my own thoughts as they became more likely to come true. Actually, one of my acquaintances got injured exactly when I had a feeling against him. It might be a coincidence, but it made me fear the power of an idea.

When I received the fourth Shaktipat, the master told me that a practitioner at my level could fail soon. So, I think I should practice hard for emancipation.

My mind has changed very much since I started to practice in AUM. Before getting into the practice I had been interested in emancipation, yoga and the like, but I did not practice since it seemed too high for me. Many misfortunes came around me and made me crack up mentally. I lost the purpose of life, and was spiritless every day. It was as if I were dead. Then I took part in the master's seminar which I happened to see in a magazine. Now, I live a life to the fullest every day, and feel energetic, vivid, and happy. They are all thanks to the master. From now on I would like to practice hard for emancipation.

Points of Practice

She experienced the typical awakening of Kundalini. The fact that she came to realize her wishes well shows that her Chakras up to Anahata were activated.

I believed it was due to her thought that the man she hated got injured. I would like her to be careful not to do such a thing again. I am sure she will be all right. However, some use psychic power for a wicked purpose. When I find such a man, I cut the pipe of Kundalini so that he can never exert psychic power again.

Mineo Koba

35, stock broker

When I was asked to write about my experiences (for this book), I thought seriously that I should tell them that I could not because I was not a very serious practitioner and have had little psychic experiences. I was also allowed only one day to write it. However, since it was a request from AUM, and such a selfish idea also came across my mind that it could be a virtuous deed which the master habitually stressed, I'm now writing this.

It was last July (in 1986) that I enrolled in AUM and started practice with the textbook and tapes. About ten months have passed so far. Since then one of the conspicuous changes that have happened to my body, is that my weight has dropped by eight kilograms from 64 to 56 kilograms. I'm 168 centimeters tall. 58 kilograms was my best weight and has been the goal of my weight reduction. So, I went beyond my goal before I knew it.

Next I have become stronger against the cold. Before this year I had been sensitive to the cold, and went to my office wearing an overcoat and gloves. On the contrary, this winter I wore a overcoat just once, namely when it snowed in December. On other days I wore only a three-piece lounge suit whether it snowed or frosted. It surprised my supervisors and fellow workers. I was

pleased that as the result of the practice the warmth spread from around the coccyx and only around my fingers felt cold. So I decided to be lightly dressed for the sake of practice and pride. When I received Shaktipat after the New Year Seminar, the master said to me, "The heat of Kundalini has gone up and down." Thus I knew the reason for the warmth coming up from the coccyx.

As to mental changes, (though it might be self-complimenting) I think I have become more broad-minded and have a stronger will. I realized that everybody had a pain, and tried to understand the pain of others' minds and souls which were born in this painful world. In addition, my faith in the master is getting stronger and stronger. On the other hand I came to feel irritated or regretful for myself which was far from being perfect.

Now, I like to look back over my practice which I have made in a self-righteous manner. So far I have participated in three intensive seminars for three days each, which are one of the requisites to Shaktipat. So I have experienced Shaktipat three times. Until I attended the seminar for the first time in last August, I had practiced mainly asanas and Sukuhapruvaka pranayama.

After that I was influenced by the book entitled "The Super Human Power of Pajra-para-mita-sutra" written by Jiro Kuwata, and started to recite the sutra when I soaked in the bath. And I recited the mantra which the master had given me when I had a cold shower before getting out of the bath. I think I started this around last October. The mantra was recited only for three breaths. For some period of time, (though it was just for a week or two) I got up at four every morning and practiced asanas and pranayama before going to the office. After that I continued the practice though I got up later, but I gave it up when I caught a cold this spring.

By the way I suffered very bad pollenosis and was under the care of an ophthal mologist, otolaryngologist and

internist specializing in allergic diseases every spring since 1978. However, as I practiced Neti written in "Secret Curriculum of Psychic Power" every day, it was cured and I saved the time and money for going to the doctor this spring. Now, I seldom need to practice Neti.

What I kept practicing, though not very satisfactorily, is the recitation of Pajra-para-mita-sutra and the mantra in the bathtub, the recitation of AUM three times every morning and evening, and the recitation of the mantra with *Hihiirokane* in my hand. There are reasons that I can not practice any more than this, though. Privately and publicly I'm getting busier, and my family does not like me to sacrifice the pleasures of a happy home. However, I know the importance of practice and want to practice much again by reducing sleeping hours.

By the way I'm still wondering why I tend to be busy or catch colds just before and after the AUM intensive seminar, so I can practice much less than usual. It was true of all the three seminars I participated in. I wonder if my karma permits only a certain amount of practice.

I feel that the light I see when closing my eyes or receiving Shaktipat is getting brighter and stronger, but I wonder if it is really so. While in my real life, I'm working for a securities company and spend all my time in money games involved with desires and profits, namely selling and buying stocks, every day. I wonder if I'm really making progress in the practice. I wonder if I can have such an inordinate wish as emancipation. Thus, I have a lot of ceaseless questions in my mind.

Though my story has not been well organized as though written by a sleepy guy, I beg your pardon because I'm really wandering in the modern society, being at a loss.

Points of Practice

He is practicing which enables a lay person to go to the worlds of the gods in the next life. As compared with the practice of emancipation, it takes less time and

is easier. I think there may be various types of practitioners.

By the way, as to the Pajra-para-mita-sutra which he recited, Indian Buddhists, Tibetan Buddhists, and I believe only the mantra of the sutra is important. So, if you want super human power of the sutra, recite only its mantra. Frankly speaking, few Japanese have a precise understanding of sutras. Some write a book with imperfect knowledge. You should be aware of such facts and try not to be confused.

If you are worried by such allergic diseases as pollenosis, you had better practice body purification technique. This has an amazing effect. For details, see "Secret Curriculum of Psychic Power Development."

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